The Priest

Edited By Priests For Priests

November, 1950

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A Hoax

ONE of your editors was casually looking over the October Priest paging through the ads, which, incidentally, are usually the only new material he finds, either he or a co-editor having read everything else in manuscript and proof.

An ad on page 795 caught his eye—something about the Loyolas and the Cabots, strange juxtaposition. Ravengate Press . . . H'mm . . . new publisher, eh? "Perhaps," it read, "you will want to reconsider the Boston Heresy Case in the light of the **Humani Generis.**" Hardly, we thought. How long ago was it, we mused, that the dismal case broke. Poor Feeney. How we did enjoy **"Fish on Friday"** and how we regretted heresy that came later.

We read on, with diminishing returns, that the book "has already won high praise from many priests throughout the country and many Catholic bookstores are now carrying it . . ." Odd that we seemed to be about the last to have heard of it. No reviews, nothing! We called our own Catholic book-seller who, to our further mystification, shared our ignorance.

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man. Somebody had seized on the occasion of the encyclical to stir up and blow on dying embers; this was just a "rehash." We dismissed the whole thing and speculated on Nowiltex collars, advertized a few pages on. We could wait without any great eagerness till a copy reached our desk.

That was what we thought—till a hurry-up letter came from our advertising department. And here is the joker. . . .

"The Cabots & The Loyolas" is a plea for the Feeney group, written by a sympathizer. We still haven't got a copy but we are now considerably interested indeed. Only we doubt that we will ever get one now that we have penetrated the deception. The whole ad is a hoax, a blatant piece of dishonesty; there has been no "high praise from many priests" as alleged; nor is the book available from Catholic bookstores.

If you don't mind reading our mail, this is what we wrote our ad man, the one who was victimized: "Sorry you got caught by that cheap and despicable trick. . . Incidentally, this kind of thing will destroy whatever patience priests might have had for poor Feeney. Many have felt that he is mentally deranged but if he is going to resort to such dodges, one begins to feel that the issue is complicated by bad faith as well."

We wrote at white heat. We would like now to add only this: perhaps he is not responsible for the book and the misrepresentation. After we cooled off a bit, we began again to feel sorry for him. We recommend the whole

THE PRIEST **NOVEMBER, 1950** **VOL. 4, NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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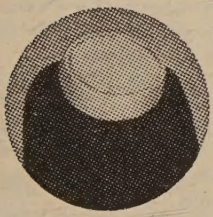

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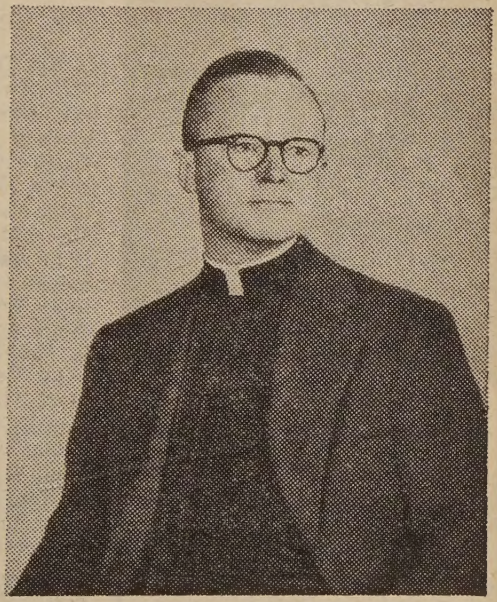

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Mr. Lewis Quits the World

Mr. Truman gave the order but Mr. Lewis had to carry it out. Robert Lewis was the bombardier who pressed the button that brought death to 80,000 people in Hiroshima. Mr. Truman apparently lost little sleep over the matter, for he has said that he would do it again if he had to. But to Mr. Lewis it meant the loss of his "inner peace." According to **Le Devoir** of Montreal, the young man has finally entered a monastery.

Le Devoir wants to know how much "inner peace" is going to be lost in the next war, "how many young men will be condemned to blow up whole towns with the hydrogen bomb."

In our August issue, we took exception to an article by Dr. Francis Connell, C.Ss.R., published in the March **Sign**, condoning a very limited use of the Bomb. It was our contention that Dr. Connell underestimated its destructive potentialities, that his limitations were so unrealistic that "speaking practically, its use according to the norms of moral theology is next to impossible."

Enter Dr. McCarthy

By coincidence, the Professor of Moral Theology at Maynooth, Father J. McCarthy, D.D., D.C.L., was sharpening his wits at the same time and on the same subject. Replying to a query in the October **Irish Ecclesiastical Record**, he concludes with the note:

"We had written the above reply when the August issue of **The Priest** reached us. In an editorial

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article the statements of Dr. Connell are challenged for reasons similar to those given by us. Having referred to the practical evacuation of even nominated cities and to the property rights of non-combatants, the editorial continues," etc.

Dr. McCarthy concludes flatly that "the hydrogen bomb is a grossly unlawful instrument of war and that no military necessity or advantage, no set of conceivable circumstances, can justify its use. We might add, for completeness and to furnish a reply against possible objections, that the use of the hydrogen bomb should also be condemned as immoral— prescinding from the direct killing of non-combatants—on the ground that it involves deliberate destruction which is out of all proportion to or does not compensate for any possible good which might be achieved— which thereby rules out the principle of the double effect.

(With us, Dr. McCarthy bases his conclusions on the scientific data at hand—that the "H" is one thousand times more destructive than the "A" Bomb.)

"Military Necessity?"

"Military necessity will be the cause alleged. But this cause might so easily prove too much or, contrariwise, might stultify itself; might become a boomerang. For if military necessity be regarded as a sufficient compensating cause for one belligerent, this same cause will operate to justify hydrogen bombing by the other belligerent and the field of destruction of innocent life and property is horribly extended. Thus the question of a compensating cause cannot be considered isolatedly but in the light of the wider issues of the

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consequences which the recognition of the liceity of hydrogen bombing would entail for innocent humanity. These consequences are so terrifying, so far-reaching, so Frankenstein-like that we cannot conceive any attainable good which would compensate for them."

In a footnote, Dr. McCarthy cites a statement of Pope Pius XII, made in 1941: "If already we must lament the fact that the limits of legitimate warfare have been repeatedly exceeded, would not the more widespread use of increasingly barbarous, offensive weapons soon transform the war into an unspeakable horror?" — This condemnation of some modern methods of military attack as wanton violations of the natural moral law, Dr. McCarthy believes, would extend a-fortiori to the H bomb.

The Church in France

Only last summer, the Cardinals and Archbishops of France issued a pastoral, revelant here, which reads in part as follows:

"Modern science has put into the hands of belligerents means of destruction like atomic weapons, rockets, radioactive gases, and biological weapons which are a terrible threat hanging over the heads of all peoples.

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"We are convinced that mankind will be disgracing the intelligence God gave it, if it perverts to evil ends scientific knowledge which could be so fruitfully used for good.

"We therefore ask statesmen, who at the present time carry a crushing weight of responsibility, not to give way to the horrible temptation of employing the means of destruction, and to do everything in their power to reach a common agreement for an absolute ban on their use.

"However, the Christian, in his horror for all the destruction and misery caused even by the most just war, must rise still higher than that."

Shall—dare we disagree, gentlemen?

Breviary Reform (Bis)

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one is surprised at that. Long ago we agreed to disagree.

The September issue of **The Priest** came out with a ringing plea for the old (present) breviary down to the last unintelligible phrase, the author of the squib in Currente Calamo even going so far as to confess himself "intrigued"—his word—by the barbarisms of Psalm 67: Rex virtutum dilecti **dilecti . . . and Si dormiatis inter medios cleros . . .**

Our fellow-editor is quite eloquent, we confess, and with much of his thought we are in fundamental agreement. Certainly we concur in his view that any priest ought to be able to read his breviary with a little effort and with the help of English translations and above all with an assist from Fr. Matthew Britt's **Hymns of the Breviary.** (This latter should undoubtedly be in every priest's library and often in his hands.)

But what is wrong with improving what competent authorities feel needs a mite of improvement? What is wrong with offering clearly intelligible readings for present obscurities? True it is that we older men stumble here and there over the new psalter and try to twist the words into our old familiar patterns and rhythms. But a little practice will render us once more at ease and the gain in prayerful significance is not inconsiderable.

Anyway, all this by way of preface to Fr. Humphrey's enlightening article which, both editors agree, deserves discussion and has real merit.

Another point on which the edi-

Continued on page 862

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The Priest

Vol. VI NOVEMBER, 1950 No. 11

Editorial Comment

Just What Do Jews Believe?

RABBI PHILIP S. BERNSTEIN, of Rochester, New York, wrote on this very subject in *Life* (September 11, 1950). We do not think that he was quite fair in maintaining that "all" Jews believe or do not believe the things on which he places emphasis. It is very true the Orthodox have become a minority in Jewry, but if the Old Testament Scriptures mean anything, the Orthodox are far more right than the "Reformed."

Rabbi Bernstein notes that the "Jew has no single organized church. He has no priest."

But history testifies that the one single religion which was "organized" before the coming of Christ was the Jewish religion; and it testifies that "priests" were so essential to that religion that it could not have functioned without them.

The Rabbi observes further that: "the Jew acknowledges no supreme ecclesiastical authority." But, as a matter of fact, from Moses' time to the advent of Christ—a period of 2,000 years—he did recognize a supreme ecclesiastical authority. The Sanhedrin spoke with authority to all of Judea. Even after Christ's death it was convoked to determine what should be done with Peter, who had converted several thousand Jews on Pentecost, and with the other Apostles, who were preaching in Jerusalem itself the resurrection of Jesus.

He declares also, without warrant, that "after the Babylonian captivity the temple and its priesthood was supplanted by synagogues, which replacement has come down to our times." The fact is, of course, that the temple continued to be used until it was destroyed by Titus in the year 70 A.D., in perfect keeping with Christ's prediction when, shortly before His arrest, He "wept over the city" because "it had not known the things which were to its peace." The temple was held to be the most sacred possession of the Jews even in

Christ's day. High priests served there, Christ taught there, and the Sanhedrin spoke with authority within it.

Bernstein Contradicts Himself

As we see it, the Rabbi's article is filled with contradictions. He holds that the Torah, or the five books of Moses, in scroll form, "was the most sacred symbol of Judaism." But the Torah does teach a very definite "organized" religion, provides for the selection of priests and their support, details their duties, even prescribes what vestments they are to wear.

Religion, as far as it relates to man, is concerned and deals with the future life, but the Rabbi notes: "Jews have never agreed on what happens after death." If he would read carefully the books of Machabees, considering them only as historical books, he would find a clear denial to his claim.

He says: "Modern Jews have tended increasingly less to believe in physical resurrection." But they have no warrant for that if they believe in the Old Testament Scriptures. Job believed that he would see "his God in the flesh." When Christ told the sister of Lazarus that her brother would rise again, she—speaking as all Jews except the Sadducces would have spoken at that time—said, "I know that he will rise again on the last day."

According to the Rabbi, "the Kaddish, or prayers for the dead, has the deepest hold on all Jews. It is recited for a year after the death of a loved one, and on the anniversaries thereafter."

But prayers for the dead imply that they may be detained in a place where help may reach them through the prayers of their living relatives and friends. Such a belief harmonizes with the Catholic belief in Purgatory, where lesser sins or the remains of sins are expiated before the soul can enter the bliss of everlasting Paradise in association with the angels and with God.

The Torah And Original Sin

Yet the Rabbi notes: "Judaism has no general theological explanation of 'sin,' such as Christianity offers in the doctrine of man's fall." It was not always so. In fact, the Torah, to which he seems to pay lip service, is replete with references to the fall of man, to the promise of a future Redeemer Who would repair the consequences of that fall. As to this future Redeemer, designated "Messias" (which means "one who is to be sent") the Rabbi writes: "Jews see no reason for crediting the Prophet [Isaias] with the anticipation of an event, which, in their opinion, did not occur."

"In their opinion"! One must needs wonder whether anybody is willing to risk his eternal salvation on an "opinion" or on a "perhaps."

He claims that the Jews took no notice of Christ until Paul "fashioned a new religion around Him." The common people among the Jews did take great

notice of Christ. He mingled among them only during the three years of His public life, yet the Evangelists often speak of the "multitudes" which followed Him, sometimes for several days without even returning home to eat. Wasn't He received triumphantly into the city of Jerusalem only a few days before He was executed? Annas and Caiphas, the high priests, took very close notice of Jesus when they, out of jealousy, plotted His seizure, when they had Him tried at night lest His large following might interfere.

We might say here, incidentally, that Catholics do not blame the generality of the people of Judea for Christ's death. Most of the Jews actually revered and loved Him. It was their ecclesiastical politicians who wanted to get rid of Him, and who stirred the inhabitants of Jerusalem into a mob to demand His death. Such tactics have been employed a thousand times since, and are being employed today in many countries, through revolutionaries in politics, labor, and religion.

Christ's Attitude Toward The Law

The Rabbi believes that the new faith became impossible of acceptance by the Jews because it taught that with the advent of Christ the law had been cancelled.

It has always been maintained by Christians that Christ abolished only the "ceremonial" law because that would have no significance after the religion intended for the Jews only, was to be carried in its fullness to the entire world by the religion of Christ. Did not Jesus say quite definitely that He came "not to destroy the law, but to fulfill it"?

Catholics believe that their religion is merely a continuation and perfection of the religion originally "organized by God," for all people of the earth. The Ten Commandments — therefore the chief laws—were all retained; the priesthood was retained; prayers for the dead were retained; the one day a week for public worship was retained. Catholics believe that the temple sacrifices, as the Prophet Malachias predicted, were to be replaced by a more perfect oblation to be offered among the Gentiles as well "from the rising to the setting of the sun."

The Rabbi gives another reason why the Jews have not accepted Christ or Christianity, namely, that Christians have persecuted the Jews. How about the Jews persecuting the Christians? Saul, whom the Rabbi regards as the founder of the Christian religion rather than Christ, was on an errand of persecution of Christians when converted. He was under orders from the temple to go to Damascus and bring back "bound" all Jews who had embraced Christianity. They, therefore, not only persecuted the Christians, but persecuted their own race. How about the pagan persecution of Christians? How about

the persecution of Catholics by Protestants? In his work "Anti-Semitism," Hugo Valentin admits that Jews have always been treated best in Catholic countries.

On the day that Christ promised the Holy Spirit He also told the people that the evil spirit was "the Prince of this World." As the devil incited the people of Christ's time to rebel against Him and to persecute His followers after He died, so he has acted throughout the centuries. Never was there such a persecution of both Christians and Jews as today. Christians actually sympathize with the Jews who were so mercilessly persecuted by Hitler and who are treated in a similar manner today by Stalin. Many high Catholic prelates in various countries risked their own lives during the war and since in order to save Jews from ill-treatment.

Yes, we honestly believe that Rabbi Bernstein makes a case only for "some" Jews, and not for "the" Jews; and it is a very weak case at that. He praises the Pentateuch, or the first five books of the Bible, but they are the very ones which disprove his contention that the Jew of old had no single organized church —no priesthood. — ✠J.F.N.

The Irish Saint

In the calendar of the Universal Church, the Island of Saints is represented by but one saint, and it is only since the end of the 17th century that, on March 17th, every Catholic priest in the world reads in the Office for the day that St. Patrick, "the Apostle of Ireland, was called by Divine intimation to the salvation of the Irish," that he "made Armagh the metropolitan see of the whole island," and that "he was buried at Down, in Ulster." During the Middle Ages, St. Brigid's feast was more widely-spread than St. Patrick's, but in later years it was superseded in the calendar of the Universal Church by the feast of St. Ignatius of Antioch.

The only liturgical book in which native Irish saints are universally commemorated is the **Roman Martyrology**, the list of saints for every day of the year, but this book is now in practical use only with some religious Orders where the Office is recited in choir. There is, however, one prayerbook of the whole Church in which an Irish saint is referred to, namely, the **Raccolta**, the Church's official collection of indulgenced prayers, where we have a prayer for the foreign missions starting as follows: "O blessed Columbanus who, in thy zeal for the extension of Christ's Kingdom and the salvation of souls, didst spend thy life in suffering and exile, assist and protect, we beseech thee, the missionaries of our day . . ."—John Hennig in **The Irish Digest.**

Reform of the Breviary

The parish priest looks at it

Viator

THE Holy Father, in an audience granted to the editors of the "Ephemerides Liturgicae" in June, 1946, pointed out that the reform of the Roman Breviary and of the other liturgical books was a matter which called for deep study and discussion. Such study has been going on for some years in many of the outstanding liturgical journals, but it received a great impetus in 1947 with the statements of Cardinal Nasalli-Rocca, the Archbishop of Bologna. His statements were not in any sense official, but they were at the same time so drastic and yet so reasoned and logical that they immediately made a profound impression on scholars everywhere, with the result that much greater attention has been paid to the question during the subsequent two or three years.

This short article is an attempt to examine the proposals of the Cardinal, as well as other suggestions which have recently been put forward, from the point of view of the pastor whose time is spent mainly in parochial work and who expects his Divine Office to be an important mainstay in his spiritual life. With this end in view let us take the points which His Eminence makes one by one and try to offer some comment on them.

First of all he examines the lessons used at Matins. He wishes for an entirely new distribution of the scripture passages in the First Nocturn, both in the order of the books used and in the passages. He would suggest the following order for the various seasons of the year: In Advent, Isaias; from Christmas to Ash Wednesday, the Epistles of St. Paul; during Lent, Jeremias; during Paschal Time, the Acts and the Apocalypse; after Pentecost, the Old Testament. From these books, suitable passages should be chosen so as to incorporate the more important parts. We could all agree with this point. It is most exasperating and, one fears, almost profitless, to read a book from the beginning to the bitter end, especially when it is a question of the opening sentences of books of the Old Testament or long genealogical passages. We have all said, why cannot we have such and such a passage containing an important prophecy or containing an important point in the dogmatic theology tract, and so on--and such wishes would be realized by the reform which the Cardinal desires.

The Second and Third Nocturns

But it is when we come to the

"Viator" writes from Birmingham, England

Second and Third Nocturns that most of us can offer the greatest objections to the present breviary. The Cardinal appeals for sound historical criticism to be applied, a shortening of many of the lessons of modern feasts, and a better selection of homilies on the Gospel extracts. In all these things we can heartily agree. At one time or other we have all objected to having to read such passages as that in the Feast of St. Nicholas where we are told that he refused his milk, when a baby, until the evening on Wednesdays and Fridays; or the solemn words of St. Gregory in the third nocturn of the First Sunday of Advent telling us that the end of the world is at hand; or on St. Stephen's Feast discussing with St. Jerome the paternity of the prophet Zacharias; or using our mathematics to show why the man at the Probatica Pool had lingered thirty-eight years in his infirmity (Ember Friday in Lent). In an article in the English periodical, *The Clergy Review*, Dr. Shutt appeals for a more simplified form of the Second Nocturn. He points out that a great part of the sixth lesson, especially in the modern feasts, is concerned with giving in a very cumbersome Latin manner the date of the saint's death, his age at the time, when he was beatified and when he was canonized, and sometimes also the fact that it was a Holy Year! Instead of all this he suggests that at the end of the sixth lesson there should appear in brackets "to be read but not recited" something like: Obitt 31 Jan, 1881; aet. 73; quem Pius XI inter sanctos adscripsit 1933.

The same writer also makes an excellent suggestion regarding place names—that it would be better to take the modern form of the place name in the language of the country concerned and, if it is a small place, to denote the nearest large town, instead of the present idea of using the old classical Latin names which are now unknown quantities to many priests. Thus "Bucclanici Theatinae diocesis" would become "Bacchianico prope Neapolim," and immediately it will mean something to us.

Finally, he suggests that many of the superlatives and heaped-on adjectives could easily be dispensed with and this, besides shortening the lessons, would make them flow more easily and thus easier to read. In all these things we agree. Surely what is wanted for a Second Nocturn is a form of "thumbnail sketch" of the life of a saint giving us just the outline of the important events, which would mean that the least learned among us could feel that he now knew that saint whose Office and Mass he celebrates.

Responsories Optional or Omitted

Finally on the question of the lessons, the Cardinal wishes that all responsories to the lessons

be either omitted entirely or left optional. Here, however, one might hesitate. With very few exceptions these responsories "run" easily, and give, as it were, a final conclusion and "full stop" to the lesson. Have we not all had the experience of battling through a really difficult and involved lesson and with a sigh said our "Tu autem Domine . . . ," but then let our tongues glide easily over such hallowed phrases as "Inveni David servum meum . . . ," or "Hic est vere Martyr . . . ," or "Duo Seraphim . . . ," and precisely in these responsories tried to make up for our lack of attention and devotion in the lesson?

Before leaving the question of the lessons, might we add two other suggestions to those put forward. The first is a negative one—that encyclicals, while being in themselves very important and useful documents, are hardly suitable for use as Second Nocturns, and thus in such feasts as that of Christ the King we might instead have readings from the Fathers or other spiritual writers; the second suggestion is that we be given more readings from modern writers, e. g. St. Francis de Sales, St. John of the Cross, St. Teresa of Avila, and even perhaps outstanding writers who are not canonized like Eadmer (on the Immaculate Conception), or the great Cardinal Newman.

The Cardinal then turns to the question of feasts—and here again we all clamour for our say! With regard to feasts, he suggests a two-fold scheme: saints whose influence and importance extends to the whole world should be kept as double feasts in the Universal Church; while the saints of the Canon of the Mass and the Litany of the Saints should remain as simple feasts. In the first category would come, e.g. the Apostles, Doctors of the Church, Founders of the universal Religious Orders, patrons of classes of persons to be found throughout the world, e.g. the Curé d'Ars as the Patron of Secular Priests. All other feasts of saints would entirely disappear, except that local groups would be able to keep local saints; and all semi-double feasts of saints would be eliminated.

This obviously is a drastic cutting of the feasts of saints but we question whether it need be quite so drastic as the Cardinal proposes. Perhaps one could suggest a compromise—that the saints mentioned above be the only saints which are *compulsory* and the only ones which appear in the universal Roman Breviary; but it should still be open for any priest saying office privately to substitute for a simple or ferial office a double office of any saint who on that day celebrates his "dies natalis." He would be able to do this by his free choice, without any necessity to seek permission of the S.R.C., etc., and further, it be permissible for the Ordinary

to allow the like for public recitation in any church of his diocese. Would not this arrangement satisfy those priests who have a devotion to a particular saint? It might be noted in passing that it would also be of benefit to many who at present cannot satisfy such a devotion, e.g. in England at the present time a priest having a devotion to St. Philip Neri cannot say his office since it is commemorated only on the Feast of St. Augustine, the Apostle of England.

Reduce the Octaves

Concerning Octaves, the Cardinal would wish them to be considerably reduced. Most priests would probably fully agree. How many priests have a rooted objection to the Octave of the Immaculate Conception, not because of any lack of honor to Our Blessed Lady but for two reasons: on the one hand, the lessons proposed for us on the days within the Octave are rather difficult and uninteresting, and on the other, it cuts across the office of the beautiful, yet short, season of Advent—"It is a conflict of feast with season" (Fr. Stephens). Many priests also would prefer that local octaves be abolished, e.g. the Titular of the Cathedral Church and of their own Church, the Dedication of the Cathedral and their own Church, or local patrons. One might also press for the elimination of all simple and common octaves, which would mean the disappearance of the octave days on January 2nd, 3rd and 4th, and the Octaves of the Feasts of St. Joseph, SS. Peter and Paul, the Assumption, St. John the Baptist, All Saints, as well as those indicated above.

But might we go further, if we dare, and suggest a more radical cut—to abolish all octaves with the exception of Easter, Pentecost and Christmas, since all these partake of the nature of seasons, whereas in modern practice one hardly thinks of a season of the Epiphany or of Corpus Christi, etc. At the same time it is suggested that the Christmas Octave be brought into line with the other two and made a one-nocturn office which during the whole week excludes any other feast. This would mean that the feasts now occuring during Christmas Week would have to be kept in the early part of January—and would it not be more logical to keep the feast of the Innocents *after* the feast of the Epiphany? Incidentally, the reduction of Christmas Matins to one nocturn might mean that some churches would have it before Midnight Mass, thus furthering the liturgical revival in some small way.

The Yearly Liturgical Cycle

Coming now to the yearly liturgical cycle, the Cardinal makes his boldest suggestion: "Let us state clearly that the cycle of liturgical feasts celebrates *events* . . . that is a foundamental principle; it follows that all feasts that do not correspend with it should be suppressed,

even though they have for their object *ideas* that are excellent or *attributes* that are remarkable." This would mean, as the commentator in The *Irish Ecclesiastical Record* so clearly pointed out (Jan., 1950) the elimination of feasts like Trinity Sunday, Christ the King, the Holy Name, Our Lady of Sorrows, and the Solemnity of St. Joseph.

One demurs from a drastic reduction of feasts such as this, especially since most, if not all, of them have been for years a mainstay of our personal devotion. It could be questioned whether it is really a correct application of the principle. Most of us would readily agree that some feasts are not in their rightful and logical place, but this is a matter which could easily be changed and once this is done one could, even though it may be in a *wide* sense, thus have a true liturgical cycle. Thus Advent could begin with the Feast of the Trinity, a fitting opening to the year, just as it is a fitting opening to the course of dogmatic theology or to any true study of the spiritual life. At the other end of the year, perhaps to take the place of the present Last Sunday after Pentecost, why not have the Feast of Christ the King, as the fitting conclusion to the study of the life of Christ, for we then celebrate Him crowned in glory as the Everlasting and Sovereign Ruler?

The Holy Name seems quite fitting on January 2nd since after celebrating the event of the Circumcision we can celebrate the Name which He then received. Our Lady of Sorrows seems quite correct, at least in Lent, since surely that first Passiontide and the sorrows she endured were a major event in the life of Our Blessed Mother—though one might plead for it to be placed sometime *before* Passion Sunday since at present it does rather distract from the liturgical keeping of Passiontide with its peculiarities in the Mass and the Office. Perhaps it would be more difficult to fit in the feast of the Solemnity of St. Joseph, but this could be overcome by combining the ideas of the feast with the present feast of the saint.

The Logical Order of Feasts

While on this question of the logical order of feasts, is it so necessary to preserve a strict time interval in the feasts of the Annunciation, the Visitation, the Nativity of St. John the Baptist? Since the whole life of Our Lord has to be fitted into the space of twelve months, why not dispense with this strict time interval and, as it were, accommodate these events so as to form a true perspective? Thus, for example, there is no reason why Advent should not start with the Feast of the Trinity, and soon after, the Feast of the Annunciation, followed again by the event of the Visitation, and then by the Nativity of St. John, all thus coming prior to Christmas.

Similarly, after Christmas and before Lent, could come the Feast of the Beheading of St. John, since it forms the beginning of the fuller public life of Our Blessed Lord. If this could be done for all feasts bearing a relation to the life of Our Lord or Our Lady, it would mean that the liturgical year gave a true picture of their lives. Would this not help us priests very much in trying to teach children the major events of the life of Christ, as well as helping to fix the true sequence in the minds of those who are now not so young? There seems to be a wide field for investigation and study here.

Finally, the Cardinal made some suggestions for shortening the Office itself—e.g. omitting the Pater and Ave before the hours, having ferial preces only during Lent, a reduction in the number of times the Quicumque is said, a transfer of the Canticle of Moses from Saturdays (when priests have normally quite enough to do) to Thursdays, the abandonment of the division of Vespers between two feasts (i.e., the "a capitulo de sequenti"). On this latter point we might go farther and suggest the total abandonment of the idea of First Vespers except for the greater festivals of the year, and even then not to have them as "first" Vespers but the normal vespers of the vigil, trying to preserve the notion that it is the *next* day which is the feast proper, not today—in other words, somewhat the same idea as the "crastina die" which colors our present First Vespers of the Nativity.

Commemorations and Antiphons

Professor Bayart, in *Ephemerides Liturgicae* suggests a reduction of commemorations, the abandonment of the Second Scheme of Lauds (with its accompanying fourth psalm at Prime), the elimination, or at least the less frequent use, of doubling or pre-intonation of antiphons. On this latter point might we make a suggestion? It is that there should be only *one* antiphon for the whole of a nocturn or for the whole of the five psalms at Vespers and Lauds, in other words, something after the style of the Paschal Office; and that there should be no antiphons at the Little Hours and at Compline. On this last point, how much nicer and smoother are those hours during the Triduum Sacrum or on the Commemoration of All Souls . . .

Dom Capelle *(Questions Liturgiques,* 1947, p. 14) is of the opinion that the principle of the weekly recitation of the whole psalter shold be abandoned. But here again we might venture to disagree. True the psalter is not the easiest book of the Bible to understand but, at the same time, it has been the source of strength and spirituality to many a canonized saint and many an uncanonized priest! How often do the familiar

phrases of the hymns of David spring to our lips during our prayers and meditations! But once we give up the attempt to recite the whole psalter each week it is a step in the other direction, viz., to dispense with some of them altogether or at least to have them only on rare occasions. And this will mean that gems will be wrested from our knowledge and so from our grasp.

But what could and should be done is to make a more judicious arrangement of the psalter each week. On days when the priest is likely to be busy, and this means the weekend, something might be d o n e to choose the shortest psalms or portions of them, and leave the longer parts for the other days. And is it really necessary to retain the Old Testament Canticles in the Office? If these were eliminated and instead there were *five* psalms at Lauds it would allow of more possibilities of making the psalms shorter.

And, of course, a word must be said about Ps. cxviii on Sundays and the greater feasts. This psalm has been called "The Rosary of Divine Love"—but one wonders how far the busy priest appreciates this when trying to fit in his office on Sunday morning! Why not in this psalm adopt the procedure of "a little at a time"? In other words, divide the psalm afresh into fourteen parts and use one part for the first psalm at Matins each day and one part for the last psalm of Compline each day. This would fix our minds on God's laws and commandments at the beginning and end of each single day and thus we should be truly walking in the way of the Lord.

What think you? Each priest may probably have his own ideas concerning changes in the breviary. It is well that this should be so. Let us enter into frank discussion of the problems involved. Otherwise there is the danger of having everything beautifully arranged for us by students of liturgy who are out of touch with the priests on the busy mission. It is something which is going to concern each one of us intimately—in fact one can rightly say that from many aspects it will concern us *more* than it will concern the monk in his monastery or the student at his books.

That 'Rich Variety'

Protestant preachers are handicapped by the existence of so many splinter denominations. There are 222 in all. And although 29 have merged since 1900 into 13 larger groups, 76 new ones have sprung up in the same span.—**The Montreal Daily Star.**

Could Father Be a Problem?

Nelson W. Logal

Priest and school: a checklist

WHEN Robert Burns wished for the gift to see ourselves as others see us, he really asked for something.

While teaching a course in the Philosophy and Psychology of Religious Instruction to a group of nuns for the Master's degree, I experienced the full impact of Burns' poetic desire most unexpectdly. An innocent sounding topic had been assigned for class work. It was labelled, "A Problem In Teaching Religion." Even a rapid summer's reading of the reports submitted convinced me that Father is often quite a problem to teaching nuns.

The papers were sincerely written. The language was respectful. Sighs took the place of carping criticism. Due allowances were made for Father's many cares. But a central fact emerged: Father is often quite a problem!

Now if Burns' wish has any validity, perhaps the Fathers who read THE PRIEST may be interested in taking a look into this looking-glass of a class theme. The impression of sincere, competent fellow-workers in the vineyard of Catholic Education may stimulate us to improve our public relations with the Sisters who teach in our parochial school.

The following problems were reported. I have stripped them bare of their original language, and have classified them for convenience.

Father—An Enigma

Father insists that a text not prescribed by the Diocesan Office of Education be used in all classes. How are we to satisfy the pastor and the Diocesan Office of Education at one and the same time?

Not In The Classroom

a) Father never teaches Religion to the children. He thinks that teaching is the work of Sisters.

b) Father will not help us to instruct the children of the First Communion and Confirmation classes.

c) Father demands that I, after teaching all day, assume responsibility for the classes assigned him by the Chancery office for the instruction of Public High School students.

In The Classroom

a) When Father comes to class he disrupts all semblance of discipline by acting like a pixilated Bing Crosby. He talks about everything under the sun, except religion. He tells jokes, he talks about baseball, he discusses movies and movie actors. He makes a hilarious exit, and the classroom is in an uproar for fifteen minutes.

b) Father's random instructions follow no pattern. He

treats of matter unrelated to the matter studied in class. He makes no provisions for time. He interrupts class schedules without warning.

c) Father enters like a lion of discipline, and succeeds in terrorizing the children.

The Administrator

a) When asked to interview the parents of a problem-child, Father shrugs, and replies with a knowing smile: "What can you do with people?"

b) When asked to assist with a disciplinary problem, Father sternly reminds Sister that she would be able to handle it if she were a good teacher.

c) Father gives the children free days in defiance of Diocesan requirements.

d) Father refuses to speak civilly to the teachers.

e) In teacher-parent conflicts, Father always stands directly behind the parents.

f) Father indulges in banter with the children about the human defects of the teacher.

g) Father holds altar-boy meetings, scout meetings, baseball practice, and the like during class hours without consulting Sister.

h) Father refuses to equip the school's library with necessary books.

Unreasonable Requests

a) Father demands that the children of each class serve as school janitors after school hours.

b) Father demands that children attend special afternoon services two and three times a week after school hours.

c) Father demands that children be at Mass every morning, and charges Sister with the duty of overcoming the defiance of the parents and the resentment of the children upon being publicly reprimanded in class for their failure to comply with this regulation.

Christ at the U. N.

What's in a name?" is a hackneyed, age-old question. Sometimes there is something to a name. Not so long ago, a few women in Queen's Borough, N. Y., joined together for the purpose of spreading the reign of Christ through Mary. From the very start they undertook the study of the De Montfort Consecration. The aim of the group was not only personal sanctification through the De Montfort way of life but also "to do more for Mary," whence the name "Marymores."

As a contribution to world peace the "Marymores" decided to bring Christ through His Blessed Mother into the very assembly halls of the U. N. In turn, day after day, these women (of all ages and conditions) sat in on the U. N. sessions and privately recited the rosary, thus bringing Christ and Mary incognito (and as spectators at least!) into the United Nations Assembly Hall.—**Queen of All Hearts.**

Need Help with Your Sodality?

Richard L. Rooney, S.J.

An expert discusses various problems of organization

MANY a reader of this magazine may well be weary from his summer travels either here or abroad. Nevertheless we think he would enjoy this little jaunt we would like to take him on. The best of it is that he does not need to leave his rectory or his study to make it. Imagination is a wonderful thing. It can transport one anywhere, at any and to any time without any expenditure of energy or money!

The locale of this present little trip is St. Louis, Missouri. In the write-up given it in *Holiday* recently, no mention was made of the gleaming white modern office building situated on South Grand Boulevard. Yet for many people it is a most important place, for it is the Central service station of thousands of Sodalities of Our Lady scattered throughout the United States and Canada.

Much as we'd like to take you throughout the whole of this busy establishment we know that your time is limited. We'll just whisk you to the fourth floor and into the office of the priest who heads up the department here which services the parish Sodalities.

Father Rooney is on the national staff of Our Lady's Sodality.

Without his seeing us we take up our place behind the newly appointed head of this department, Father Joseph Shinners, S.J. He is there behind his desk with his mail piled up in front of him. Even though the postman rings twice only once these days, The *Queen's Work* continues to be deluged with mail. That which we see on Father's desk comes chiefly from priests, diocesan and religious, from all over the continent. They turn to this office to get information and help for the more effective conducting of their various Sodalities. It is Father Shinner's job to understand their difficulties, envisage the situation that may have arisen in Old Town, Maine or in the heart of New York City, and then give them the advice, the suggestions, the printed material which will aid them most.

If you will but peep over his shoulder and read the letter that he himself is perusing at present you will see the type of request that he is getting constantly.

"Typical Curate"

"I am a typical curate. I can whistle and tell jokes and play the piano and organize dramatics and singing societies. And I love the Sodality and the

Blessed Mother. But I have tried twice, heroically, in the four years that I am here to reorganize our Sodality . . . with no success! We've had meetings with only four girls present, and I've said 'Good! You girls love Our Lady. Now we have something to start with!' But the girls would only look at one another self-consciously and the following meeting *no one* would be there!

"I've wanted it to be primarily spiritual but when it comes to the prayers they nudge one another and giggle. Then I got the idea of making it a boy's outfit: handpicking our best lads and explaining to them that the prime purpose is to enhance our Lady's glory. But the sisters here tell me it wouldn't work. It's been a girls' society for over a hundred years here. So the thing languishes . . .

"Surely you have run into similar situations. What do you think I should do?"

Fraternally yours,
Sacerdos Perplexus

That letter is more or less typical of the others that pour in. "How do I go about getting a Sodality erected?" "What is the advantage of affiliation?" "How do I get and keep my Sodalists interested?" "What are the best ways of introducing them into the interior life?" "Where does the Sodality fit in with the CYO, the Legion of Mary?" "Is it true that I am not obliged to get *all* of the girls and women in my parish into the Sodality?" "What tests do you suggest for the probation period?" "How overcome the difficulty of good crowds for social meetings and scant handfuls when the matter is spiritual?"

There are two items in the letter just quoted at length, however, that are not typical. They are just the things that keep men at the Central Office going. It always gives any priest a real lift to be dealing with another who is honest enough to come out and say in black and white what every priest in the U.S.A. really feels, namely, that he loves Our Lady. There is an added boost for anyone engaged in Sodality work to find a kindred soul who loves that organization with a love that matches that which burns in the heart of our present Pontiff, Pius XII.

With the glow of that double joy spurring him on we see Father Shinners set himself to work to give our priest friend whatever aid he can.

A Letter Of Advice

In the main there are two ways that this is done here at *The Queen's Work*. Father can either write a letter to his questioner or he can send him the first of a series of compact kits or packets produced by the department to direct new and inquiring Directors. The first way is the more effective for it is more particularized. The second, however, is often more practical because of the limitations of time and energy on the answers part.

If Father Shinners were to turn to his typewriter we might find him pounding out something like the following:

Dear Father:

Thank you for your heart-warming letter. I shall be glad to help you as best I can. Though I could start off Irishman-like by asking another question like St. John Vianney's, I won't. You remember that some priests came to him and said they had done everything and yet were getting nowhere with their people. The saintly cure of Ars, you remember, asked them if they had prayed, if they had fasted and slept on the floor and scourged themselves. They looked both abashed and aghast. Until you have done those things, the saint pointed out, you have not done *everything*.

Taking it for granted, Father, that you are gaunt and wan from fastings and vigils and all scarred of back from your scourgings, I'll make the following suggestions:

1. Though you didn't mention their ages, I gather that the group you worked with were teen-agers.

2. Suppose you get back to them by first working on their older sisters. And here's how.

a) Take a month or so to look over those girls in the parish who are out of school or college and are working. Observe those whom you feel to be really dynamic. Pass over the pious Pollies. That type might make fine material for a purely pietistic group but they won't do for a Sodality which aims at making people holy (not pietistic) and apostolic (not selfishly private in their devotions).

b) When you have spotted the girls you want, maybe six or a dozen of them, approach them separately. Get each of them talking about the state of things in the parish. Unless yours is quite different from so many we know there is still room in it for more of the Christ-life. All is not Edenish or Heavenly yet. These girls will have seen what is wrong. Get them to talk about these things. Then leave each of them with the question, "Well, what are *you* going to do about it?"

c) Call them all together some evening. Recall your chats with them. Ask them if they are willing to do something about pushing back the rim of christendom in the parish. If you have chosen well and talked effectively their answer will be yes.

Next go on to point out two facts; first, that it is only by organized effort, by group action, that this can be done effectively; secondly, that they can't do much to give Christ to others in either the spiritual or temporal spheres until they have at least begun to get Him into their own minds and hearts.

d) At this point you can do one of two things. You can either introduce them to the Sodality at once, showing how in itself and in the mind of the present Pope it is an ideal organization for doing just the job

they want to do. Or, if there is a prejudice against the "Sodality" as it has been conducted there in the parish or town up to this, then get them started living the Sodality Rule without telling them what it is. After a period of time when they have been initiated into the real thing you can tell them what they have been doing and ask them if they do not want to gain the rich indulgences connected with the Sodality by having it canonically erected and affiliated.

Just in passing we can say that we don't wonder that many people, both priests and layfolk, have a prejudice against what they think the Sodality to be. Surely Pope Pius XII never sat down and put out the Apostolic Constitution, *Bis saeculari,* on the Sodality with any such pious prayer meeting or purely social groups in mind as we find all about us!

3. Once the younger girls in the parish see the older ones making a going concern of their Sodality they will be much more ready to latch on to one of their own than they have been from your former attempts.

The Young Men's Sodality

Your second problem deals with that of getting boys and men into a Sodality.

The good nuns' argument is one that is all too often used by religious. "We have never done it that way" or "We have always done it this way." Frankly I always feel like fuming at such an answer. I always feel like saying, "So what!" In the particular case in point the sisters didn't go far enough. They said the Sodality had been a girl's society for over a hundred years. They failed to mention that: 1) it had been a men's organization for three hundred years before that and 2) that it is still predominantly masculine in the rest of the world. For my own part I think that a Sodality, when it is run as it should be in the words of the Pope, "according to the Rules," is an ideal organization for men. In fact it fits them even better than it does the girls.

Why not try the same technique mentioned above in regard to the boys and men? In their case, because of the prejudice in their mind against the Sodality as a girl's outfit and as a fairly ineffectual, non-apostolic organization I would wait until it was a going concern before pointing out that they are actually a Sodality, the name and benefits alone being lacking. A listing of the men Sodalists who were saints, the fact that His Holiness is a Sodalist, that Father Joseph T. O'Callaghan, S.J., outstanding chaplain-hero of World War II, is a Sodalist and formed a Sodality on his ship, might all be selling points for the male of the species.

There is one other suggestion that might help as far as the teen agers are concerned. You didn't mention the number of young people in your parish. If it is small then it might be well to have a mixed Sodality, that is one made up of boys and girls.

If, however, it is large, then two separate Sodalities are better.

Here's the best of luck to you, now. Do let us know what progress you make.

The Kits

When Father Shinners gets a letter from a man who is new to the whole business of setting up and running a Sodality he sends him the first of five kits, entitled "Directions for New Directors."

These have been published in such a way that they give a priest such information as is absolutely necessary for him, in as small a compass as is possible.

Kit No. 1 contains such material as we consider to be a *sine qua non* for any Director before he goes to work with a Sodality at all. As he is finishing this he comes across a card addressed to the Central Office asking that Kit No. 2 be sent along to him. This he signs and sends off.

The contents page of Kit No. 2 tells what it deals with. Entitled "Recruiting Your First Candidates" it touches on such items as, The Kind of Sodality you Want, The Type of Person You Want, How to Make Your First Contacts, either by A General Campaign or by Personal Contacts, Petition for Erection and Affiliation. The Kit carries an appendix in which is described What One Pastor Did. Another card sent back to the office near the end of the reading and use of Kit No. 2 brings the first of the final three.

Kit No. 3 deals with the Months of Probation. It contains an explanation of the notions of instruction and probation called for by the Sodality Rules. It then indicates the two main ways in which this period of candidacy can be conducted. The first is that of a sort of candidates' school. The second, which seems more effective, is that of learning by doing.

It is this latter method which is developed in a series of outlines of some twenty-four meetings which give material for a six-month probation and instruction period. These meetings are outlined in such a way that the priest explains a rule or certain groups of them which are related. Then the candidates take over and put those rules to work among themselves. In this way at the end of the six months period these candidates are all ready to go right into a fully functioning Sodality because they have constructed in their own midst an authentic replica of the same.

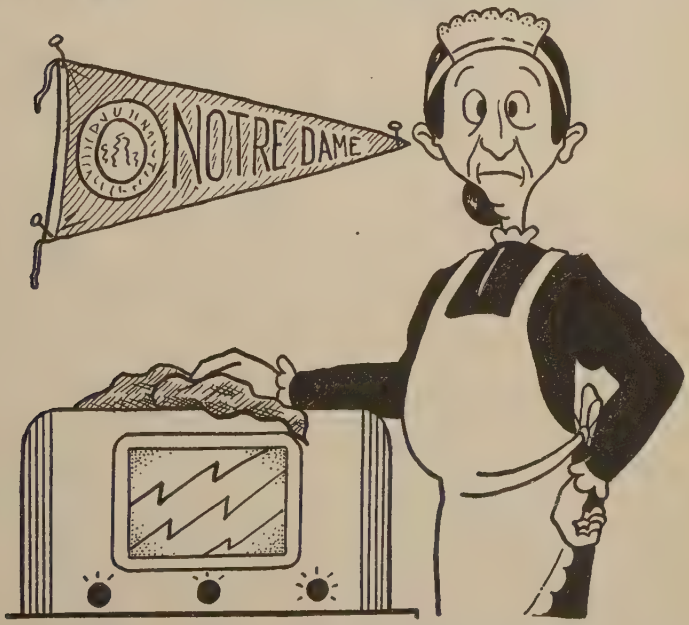
So as not to burden the priest Director with too much material at any one time, Kit No. 3 is broken down into three parts, each of them being sent along when he expresses his desire for it.

As far as programming is concerned, when the probation period is over and a fully fledged Sodality is under way, the Director is referred to *Action Now*, the Sodality magazine for adults, or to the *New Semester Outline*, now being produced for teen-

agers by Father Joseph Sommer, S.J., who has taken over Father J. Roger Lyons' place in the High School Sodalities department. The programming in *Action Now* is of two kinds. One set of suggestions tells the Director *how* to build a program, how to find the action that will fit the concrete, particular needs of his own parish. The other is more generalized, telling *what* can be done by a parish Sodality.

We promised not to keep you too long. So we had better redeem that promise right now. Before bowing out, however, we want all the readers of *The Priest* to know that *The Queen's Work* has been established to help priests above and before anyone else. As go the priests, so will go the Sodalities of the United States and Canada. Just call on us at any time for anything and we are at your service! — 3115 S. Grand Blvd., St. Louis 18, Missouri.

JULIE---Or Housekeepers Are Hard To Get



"Look what we got now! I'll never get them over to the 'box' on Saturday afternoon."

What's in a Name?

John C. Murrett, M.M.

Mistaken for a swindler in Mass stipends

JUST idle wondering made me glance at the item, "Fake Bishop Arrested," but as soon as I saw the name I read on "A man who successfully paraded as a Catholic bishop under the name of Msgr. Leon Bellet de Marrat, Bishop of the Cameroons, has been arrested." Marrat—Murrett. Both of them are odd enough names, but mine is legitimate enough, although it is, I have been told, the English spelling of the French name Murat. Why anyone should want to take such an unusual name as an alias has been a question in my mind for more than twenty years.

I was a missioner in Seattle, Washington, at the time, building a school and church for Japanese. Since I could not get the necessary alms in that diocese for the building project, I was permitted to speak in my own diocese of Buffalo, and was invited by a few other friends to knock down and hold up their parishioners. On my way back to Seattle, I stopped off to see a cousin in St. Paul. The genial Archbishop Dowling was very kind to me (he gave me a check for $2,000 which, it was discovered a few weeks later when he died, was the last money in his private bank account), and bade me see if the Director of the Propagation of the Faith Society had any openings where I could speak.

That worthy gentleman was not a stranger to me, but he did seem a little surprised when I told him where I was located and what I was doing. "I thought you were in Travancore," he said, and both of us were puzzled. Then he brought out a paper, yellow, soiled, and frayed, evidently a letter from a bishop saying that "Father Morret" was authorized to accept Mass intentions for the priests of his mission in India. I turned the paper over and, to my greater surprise, found that it had been signed by the Chancellor of my own diocese and dated but a few days previously. "Father Morret" was to come back that day for his credentials. Of course, he didn't show up in that office again, but he was not inactive in the meantime.

My cousins introduced me to their pastor in Minneapolis, Who said: "Oh, yes, I promised you some Mass intentions, didn't I." I assured him that he had not, but he brought out a card bearing the words, "Father Murette, Foreign Mission Socy."

I told what little I knew about my near-name bearer, which considerably upset the pastor and left me without a date. (Later I

discovered he had already given some fifty Mass intentions to the man that morning.)

Mistaken by the Curate

That afternoon I decided to make one more attempt to do a little honest begging, and approached the rectory of a man I had met in New York some years previously. He wasn't at home; would I see the curate? I hesitated for a moment, and then said, "Yes, I'll see the curate, then." The housekeeper asked me for my name and I told her, "Father Murrett," completely having forgotten what a character I was in those parts. But not for long. She put me into a small room and carefully closed the door after her. A good deal later a stalwart young son of Erin, in street clothes, opened the door and fixed me with his sharp eyes. "What did you say your name is?" I told him. "Come with me," was all he said, and he took me by the arm and walked me down a long corridor to a small, dark room where he closed the door and leaned against it heavily.

"Now, then, me laddy-buck, what's your game?" he asked. I don't know how I could have forgotten that rascal Morret — but I assure you I forgot everything except that I was in a small room with a madman. I tried to laugh, but I choked instead, and I began thinking that perhaps this was as good a time as any to say an act of contrition. "What are you doing here?" snapped the madman, and then he must have thought I'd gone mad when I fairly shouter, " . . . because I dread the loss of heaven and the pains of hell."

Eventually—how, I don't know —we cleared things up, but I was too spent by that time to remember much more. On Sunday morning I had one of my cousins arrange for me to offer the Holy Sacrifice in the convent chapel of the Sisters—quietly, alone, unobserved. It was a mistake. The Sister Superior had to be introduced to me, but she drew back —"Oh, no you're not. I gave Father Morrett twenty Mass stipends yesterday. You're not Father Morrett." My cousin, who had a bad heart, provided the necessary faint to bring about a moment of uncomic relief.

I wanted to hurry away from the Twin-Cities as fast as I could, but my reservations were for the train that left Minneapolis the next morning. I got up early, went to the Pro-Cathedral, said Mass on a side altar, and was about to hurry out a side door, when a Right Reverend gentleman saw me trying to make my getaway. "Here, here," he called. "It is customary for visitors to sign the register." I mumbled an apology about being in a hurry, a train, but I signed while what seemed to be a combination of Lewis and Murphy's eyebrows watched the swift movements of the pen.

"M'rett," he shouted. "An-

other M'rett!" He got me backed up against a wall, with both big hands on my terribly sloping shoulders. He had given my Indian namesake four-hundred-and-ninety-one dollar-intentions! Evidently he expected me either to return $490 or exonerate him from all responsibility to have the Masses said. One thing I did learn from him before I left Twin Cities never to return, was that they thought they had the rascal on Saturday afternoon, about the same time the young Irish curate thought he had me. They traced him to the Ryan Hotel and broke into his room with most of the St. Paul police force, but the bird had flown, and there wasn't even so much as a fifty-cent stipend lying on the dresser.

Before I boarded the train I sent a wire to Maryknoll suggesting that they shield me and my unusual name. Perhaps I should not have done that, either, for the article, when it appeared hailed me as "the one and only—no two in captivity." After all, who'd want to be?

But that was twenty years ago. Where has my double-in-name-only been all those years? I never read that he had been arrested before. What new role will he adopt when next he is on the loose? One thing all priests can be sure of—the rascal has many brothers. Even here in the Orient there's one now, begging for his orphanage in Greece. I have not encountered him yet, when I do, I'm pretty sure his name is going to be Maretto.

Salesmanship

Hugh Chalmers, a well-known authority on salesmanship is quoted as saying: "A prospect buys, not so much because of what the salesman makes him believe, as because of what he sees — and is convinced — that the salesman himself believes."

Making our faith known, trying to make it acceptable to those whom we wish to convince of it and to win over to it, is a sort of salesmanship. We shall not be able to make our holy religion acceptable to people unless we prove by our actions, our speech, our whole conduct and life, that we are sincere and utterly convinced in our beliefs concerning the religion which we preach.

This is the reason why a bit of practical religion, demonstrated by our conduct, is worth many talks and reams of paper.—Walter, O.S.B.

A preacher, after talking to a congregation over two hours, was asked whether he was not tired.

"No," he said, "but you should have seen the congregation."

Altar Boys in Ecstasy

Can you remember how it seemed?

Christopher Rengers, O.F.M.Cap.

THE usual place for a question mark is at the end of an interrogatory sentence. However some might be inclined to put one after the title of this article. That would be due to not fully appreciating the meaning of the word ecstasy. In a real ecstasy the person is completely passive. The mental faculties are temporarily suspended from active operation. Hence a far-away look is associated with this state.

Now who would deny that altar boys are remarkably and admirably passive in the face of the august sacrifice? (Note the question mark used in its usual place.) Furthermore, as the sixth-grade server marches rigorously about his duties, it is not too far-fetched to postulate that his mental faculties are suspended from active operation. Add one or two epistles and observe the resulting confusion as the acolytic mind struggles to get back on the job. As for the far-away look, that is of course non-essential, so there is no use trying to quibble about that. Some servers have it; others do not.

The discerning reader has seen by this time that our title is completely justified. The only thing left to do now is to develop the subject.

The typical server is in the fifth, sixth, or seventh grade. Before that time he is just the walking part of a candle-stick. After that he may possible outgrow the ecstatic state, disqualifying himself from inclusion in the following remarks.

Our altar boy (typical) has a taste for variety in style that should easily shame Dior and Schiaparelli, if these are capable of that emotion. Occasionally he goes for the just-right size, but he usually prefers the long look or the short look in cassocks. For greater effect a combination of the long cassock with the short surplice, or the short cassock with the long surplice is sometimes used. At times a bright green and red striped collar-end juts out above the neck of the cassock, like a secret that just can't be kept. The top button or two of the cassock may or may not be fastened, depending on the mood of the wearer. The surplice also may be left rolled up in the back, to lend that hasty, carefree touch that harmonizes so well with the boyish character.

The Hairdo

Concerning hairdos, the Toni is definitely out. Here again we find variety. A small minority prefer the well-combed, straight-parted, slicked-down treatment.

Father Christopher did his immediate research on this particular problem at St. Mary's Church, Herndon, Kansas.

This they submit to at home, but even they usually abet this severe coiffure by having a well-greased lock standing straight out from some part of the head. The engineering of this feat is simple, being merely a natural development from taking off a cap and squeezing through a surplice. Another minority like the dead-end part in their hair. A nice straight part goes half way back, ending abruptly. About a half inch to the right or left another nice, straight part abruptly begins and continues back to the crown of the head where it loses itself in a few trickles. But the vast majority support the democratic, *Ah, Wilderness* style. Each hair has equal rights and is not arbitrarily consigned to any particular place. In our freedom-loving country who can be found to say nay to such a preference? Why deny a privilege enjoyed by the fretful porpentine to easy-going, unfretful American boys?

All dressed and ready to go, the first thought of the altar boy is to light the candles. If two are ready at once there may be an argument over this privilege, perhaps even a scuffle. The victor marches out, eyes glued to the flickering taper at the end of the long stick, like one of the Wise Men following the star. Usually the Mass server is very proficient, knowing just how to bend the light to the wicks. When a large number of candles must be lit two servers come out and vie with each other for the honor of finishing first.

As the Mass begins the altar boy enters the strictly passive part of his program. Every motion he makes, every phrase he utters has been drilled in. Woe to the new boy who moves the book and then goes to the first step to bow instead of to the second. His wiser partner will flash anathemas at him from very stern eyes indeed.

In the mind of the server the Latin prayers are secondary affairs. His really important job lies in the various activities: moving the book, bowing, genuflecting, striking the breast, holding the priest's vestment, getting the wine, the water, the lavabo dish and finger towel. Of course the supreme pinnacle of duty is the task of ringing the bell.

"Et Cum Spirituo"

Of the Latin responses, the *Amen* and the *Et cum spirituo* are the favorites and receive vigorous rendition. Most of the others are delivered on the principle that speed is essential. The tongue-twisting bane of all is the *Shooshpiat Dominas Sockifishum toom.* The *Confeeter* is not much better except that it affords the opportunity for proudly striking the breast at the *mea culpa* and observing how the other boy is doing the same. If he were listening in, the Latin orator Cicero might well find his patience abused worse than it was by Catiline. But perhaps the good Lord finds altar-boy Latin much more edifying and amusing than the classics.

Carrying the big Missal back and forth is one of the serving highlights of the Mass. It also often provides a thrill for those on the other side of the Communion rail, as they watch the laborious progress of the top-heavy lad, a miniature Christopher staggering under the weight of God's Word in his arms.

Another major feature is the trip to the credence table and the proffering of the wine and water. The route from the foot of the center altar-step is difficult for the boys on the outside of the curve, who must keep lengthening his stride to match the boy on his left. As the servers stand peering at the cruets they are completely absorbed in the important present moment. No visions of the long offertory procession of the early days, no reflecting on their own vicarious role bothers their efficiency. Bowing like two gallant pages of old they hasten to procure the lavabo dish and towel. The priest symbolically (and actually) washes his hands among the innocents, hoping his soul is clean enough to offer the clean oblation. The servers simply know that all priests shave in the rectory of a morning and reserve this spot for washing their hands in church.

The Look-Out Period

At the Sanctus the lucky boy at the bell shakes it thrice with joy in the repetition similar to the angels who keep repeating: Holy, holy, holy. From this point till shortly before the elevation occurs the look-out period. Every motion of the celebrant is carefully scouted so that when he makes the break and stretches his hands over the chalice, the warning bell for the consecration can be sounded. One altar boy goes up the altar platform ready to hold the chasuble. The other remains on duty, bell in hand.

The boys' guardian angels, the priest's angel, the angel of the church (probably an archangel if the parish is big enough to afford genuine foam-rubber kneelers) bow low before the great mystery of consecration. The priest genuflects in adoration, wondering at the goodness of God in obeying the slight vibration of vocal chords and moving of lips that will one day be dust. How the mighty door of heaven swings open on a weak, material hinge! Oblivious to mystery, one server grabs for the end of the chasuble, sometimes as his knee cap rolls, using it to maintain balance. The other shatters the hushed silence with vigorous, expert shaking of the bell. The process, happily, is repeated for the consecration of the chalice.

The rather dull period of the Mass now begins. There is really nothing much doing until around Communion time. As the priest prays on, asking that his sacrifice will be like that of Abraham, Abel, and Melchisedech, even the most dutiful altar boy may study the design in the carpet, thinking the "long, long

thoughts" that Longfellow wrote about.

The Mopping-Up Operation

The *Agnus Dei* is the signal that activities will soon be resumed. The ringing at the *Domine, non sum dignus* is the bell of liberation. It ushers in that whole, nice round of events that conclude the Mass and that might be classified as the mopping-up operation. The only drawback in this whole sequence is that one poor soul has to remain kneeling while his more fortunate fellow walks along with the Communion paten.

In pouring the wine and water into the chalice for the ablutions, two systems prevail. There is the surprise-attack method in which the entire contents of the cruet are ejected at once. Then there is the magical-trick method in which apparently the cruet has an unending supply of liquid. When the wine-cruet server uses the latter system, and the water-cruet server uses the first, the faithful get the impression that Father likes his drinks a bit strong.

Changing the book, a few breezy *Amens,* observing the more energetic behavior of the celebrant as he whisks from center to side, back to center, over to the other side; and it is time for the Last Gospel stretch. This little standing spell is excellent for getting the kinks out of the knees and loosening up a few stiff muscles.

Back in the sacristy the first consideration is the candle-extinguisher. It is practically impossible to find an altar boy who would forget to put out the candles after Mass. The swifter boy grasps the coveted instrument and rushes back into the sanctuary, unwilling to let the church pay for a drop more of wax than necessary. This economical spirit is in striking contrast to the procedure before Mass when the candles may be lighted twenty minutes before time.

A minute of two more, all duties fulfilled, the surplice and cassock are quickly shed, and out steps the thinking, self-reliant citizen of the boys' world, free as a chick out of its shell. But don't worry, the next time he steps into ecclesiastical raiment, his state of ecstasy will start all over.

God bless him, and the completely human touch he gives to the divine mysteries!

Secret Fatima Shrine in Moscow

A Statue of Our Lady of Fatima, smuggled across the Russian border, is now enshrined in a Moscow house. Beside it two red candles burn night and day.

Catholics go there secretly to say the Rosary for world peace and Russia's conversion.

This is revealed in a letter sent by Father Noellet to a Portuguese community in Lisbon.—**Our Lady of the Cape.**

The Purpose of Prayer

An examen

John J. Jepson, S.S.

"IN omnibus respice finem." I want to grow into a real love for mental prayer. To attain this result, I have to be put on the right track. I have to know what is to come of my prayer. I must know the purpose of my praying and become so enamored of that purpose that it will keep me at my prayer. But I do not want to labor for a figment of my imagination. I want reality.

I go to a master of the spiritual life with the question "Why do we pray?" and St. Alphonsus tells me the purpose is 1) to unite myself with God; 2) to obtain grace from God; 3) to learn from God what He requires of me.

"To Unite Myself With God"

True spirituality consists in the loving knowledge of God and entire conformity to His will. This is bound to result in such an intimate union between the soul and God that the soul becomes "God by participation" as St. John of the Cross says; or "is deified" as say some of the Fathers of the Church; or, as St. Paul says, "is filled with the fulness of God."

Now, what is going to unite me with God is not the array of good thoughts I have, nor the number and variety of Scripture texts I hold in mind—not these so much as the virtuous movements of my will and the holy affections I entertain in prayer. My Christian life is "to grow up into Christ," a putting on of Christ. "Your life is hid with Christ in God." I must reach out, therefore, towards detachment from creatures and I must learn to imitate Christ. I have to keep in mind that the beginnings of my spiritual life are but beginnings, and I must go on to perfection. That is, I must get my will perfectly conformed to God's will or I cannot say that I am united with God.

"To Obtain Grace From God"

Without God's grace, I cannot avoid sin; yet to shun sin is the prerequisite of perfection, and perfection is what I am seeking in prayer. I must, consequently, ask for grace, for the grace I need today, for the grace to be a priest after Christ's own heart. I must not simply ask; I must importune. My mental prayer will, therefore, be filled with reiterated petitions. "Ask, and you will receive; seek, and ye shall find; knock, and it will be opened unto you." "Hitherto you have not asked anything of me; ask, and you shall receive."

One grace I must incessantly beg of God. That is the grace of perseverance. To persevere in prayer, to persevere in my vocation, to persevere in my efforts to reach perfection. I have words and parables of our Lord

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Dr. Jepson is President of the Basselin Foundation at the Catholic University.

urging this, and I have sufficient experience with meditation to know that I need this particular grace.

Another grace I sorely need is love. Love of God. The grace of seeing the desirableness in God. That again brings in detachment from creatures. I dare not get wrapped up in them to the exclusion of God. That is fatal. I must learn to use creatures reasonably, as servants, as God intended they should be used; and not allow them to be masters and dictators. "Using the world as if we used it not." The love I crave is God's very love. That is a high grace. It is the love of the eternal Father for His beloved Son. As Christ prayed: "That the love wherewith thou hast loved me may be in them and I in them." If for the asking God will give me His own love wherewith I may love Him, what sort of priest will I be if I do not ask?

"To Learn What God Requires"

I am not out to seek spiritual sweetness or high thoughts or warm affections or consolation or reputation for piety. I pray to learn God's will in respect to me. What does He want me to do in my present state? What does He want *now* with reference to the future? My natural tendency is to want my own way, to get God to accommodate His designs to mine. But I am supernatural. I live by faith. "Thy will be done" is a sincere wish on my part. What is that will? Do I see it expressed in my rule of life? I cannot expect God to deal with me outside His set providence. God does not act that way. He made St. Paul go to the authorities of the Church to learn how he was to accomplish His will.

With teachableness of heart, as a lowly disciple, but also as an earnest seeker, I come to mental prayer to find out God's requirements of me today and through my Christian and priestly life.

O my Jesus, I come to You with my problem. Direct and earnest as the disciples in Your presence, I beg "Lord, teach us to pray." We ask of those who can supply our needs. Yet there may be self-deception in what I represent as my needs. I implore You to enlighten me and control the purposes of my prayer, having in mind Your warning: "Be not as the heathens, who think that in their much praying they will be heard."

Negroes and Discrimination

"White people must realize that the more a Negro hates Communism because it opposes democracy, the more he is going to hate any other influence that kills off democracy in this country—and that goes for racial discrimination in the Army, and segregation on trains and buses, and job discrimination because of religious beliefs or color or place of birth."—Jackie Robinson.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

A student wants to enter the Seminary but his parents, who are Catholics without sufficient knowledge of Catholic teaching, married before the judge in 1920. Is a dispensation necessary? The parents were in good faith.

He needs a dispensation, since the marriage was not a *putative* one (C. 1015). A putative union of Catholics or of a mixed marriage must be celebrated before an authorized priest and two witnesses (C. of Interpr., Jan. 26, 1949). The children of a putative marriage are considered legitimate (cc. 1114, 984).

If a Protestant couple are baptized, is their marriage null because they did not get a license, or were under a civil impediment which is not in Canon Law, e.g. white and Chinese or Negro, etc.?

The marriage is valid if the divine law and Canon Law are observed. It is a Sacramental Marriage and the Catholic Church exclusively deals with the discipline of the Sacraments.

If one is baptized and the other not, and the marriage is free from any canonical impediment but there is a nullifying and reasonable impediment of the civil law, it is more commonly taught that the marriage is valid regardless of the civil impediment. There is, however, a minority opinion that the marriage is null since the unbaptized party is directly affected by the civil impediment (Doheny I, 1948, p. 587). The Holy See admits that when *both are unbaptized* the civil law may enact reasonable impediments.

Is marriage by proxy admitted in the U.S.A.?

No (Alford, *Jus Comparatum*, p. 287). Baptized non-Catholics are governed by the law of the Code on marriage by proxy (C. 1088, 1089; C. of Intpr., June 30, 1949). They are exempt from the law requiring a priest and two witnesses (C. 1099-1).

In preparing so-called "Montana Cases" for Rome, is it required that the petitioner be already a Catholic before sending the case to the Holy Office?

It was, formerly. But not in the latest mode of procedure. He must become one before the dispensation is applied.

Does not American civil law reckon blood relationship differently from Canon Law?

Yes, the civil law follows the old Roman method. The Church observes the Germanic rule. First cousins are in the fourth degree collateral in civil law, but second degree in canon law. The civil method counts the persons on *both* lines; the canonical rule counts those only on *one* line and when the lines are unequal the longer line determines the degree (C. 96). For example, if John and Mary are

first cousins, Mary's son, William, is considered a second cousin of John (first cousins "once removed," as some say). If Ann and Bernard are second cousins equal, Bernard's son, Peter, is third cousin to Ann. He does not need a dispensation to marry Ann since the Code became operative (c. 1076).

A religious Order had a "privilege" from Rome for many years before the Code. If this is contrary to the Code, does the Order still possess the privilege?

Yes, unless the Canons of the Code *expressly withdraw* contrary privileges (C. 4). There are cases in the Code where such privileges are recalled—"revocato quolibet contrario privilegio"—e.g., C. 343, Sec. 2, 403, 1157, 1267, etc. See "Index of Code" under *Privilegia.* A practical example is found in Canon 519—Father John, a religious, goes out to confession to a diocesan priest approved by the Bishop. Even if the religious has a lawfully appointed confessor in the community (C. 518), the absolution given by the diocesan priest is valid and licit. The diocesan confessor also may absolve from sin and censures reserved by the religious Chapter. Contrary privileges are expressly revoked — "revocato," etc.

Penalties are to be strictly interpreted but I think that some answers of Rome on penalties are "widely" interpreted. How is this?

The law in Canon 19 and in Canon 2219, Sec. 1, gives the general rule but the *public good* of souls, of the institution (such as a seminary, etc.) should allow an exception. For example, the authentic answer of the Code Commission, under date of June 3, 1918, on Canon 2386 dealing with fugitives from a religious community, teaches that those who are not under the three public vows incur the penalties. Still "religious" are those who take the three public vows (c. 488-1). This is an extensive interpretation, is it not? (C. 17) See also the answer of the Holy Office, Nov. 16, 1934 on "absolutio complicis in peccato turpi" (A.A.S., 1934, p. 634). The general rule for individuals holds on the strict interpretation of penal laws, e.g., craniotomy, doubts on censures, on reservation of censures, etc. Authors do not well explain this law.

If a layman cites the Bishop to the civil court as president of the parish corporation, or as "Corporation Sole," is the layman excommunicated "ipso facto"?

The Bishop must be cited as a personal *defendant,* not as representative of the parish or diocese nor as a *witness* (Apollinaris, 1935, p. 416 "Consultationes Juris Canonici, Rome, 1934, p. 281, p. 308). To incur the penalty it is not necessary that the judge have already cited the ecclesiastics mentioned in Can. 2341 (C. of Interpr., April 26, 1948).

Book Reviews

I Hear You Calling Me

The Story of John McCormack

Lily McCormack

Bruce Publishing Co., Milwaukee, 1950, pp. 201

THIS book about an all-round hero, written by the most sympathetic of biographers, gives one a grand feeling.

The name of John McCormack will attract a world public, for his artistic fame was world-wide. His musical career is between the covers of this book, which begins with his meeting his wife-to-be in 1903 as both are hurrying to the Pro-cathedral for the six o'clock Mass, he to sing and she to hear him. Early struggles, dazzling success, and retirement come in the usual artistic succession. The book ends with his death in 1945, just a week after he had served Mass in his private chapel for the last time.

The artist, the family-man, and the Catholic were never separated in the character of John McCormack, so the book adds up to whatever you wish to make it: a charming love-story, the history of a musical career, or the story of a life wherein faith was the proudest possession, and its practice the one thing necessary.

Ernest Newman wrote when McCormack died: "I never knew him in his public or his private singing to be guilty of a lapse of taste or making an effect for mere effect's sake." Thus an expert wrote of John McCormack's art; the reader will pass the same judgment on his life.

Just before the end of the book Mrs. McCormack writes: "To his children and grandchildren and to me he has left an inspiring heritage of love and faith and good works and only blessed memories."

Catholic readers, musicians and lovers of music, and all who love the warmth and joy of living will thank her for sharing those memories. She will be especially blessed by those who heard him sing: for us her book is a chatty conversation, for once you heard John McCormack you felt you knew him very well. He had such a way about him, the way he'd turn a phrase; as, for example, the way he introduced one of his songs to his radio audience one Sunday night: "If ye don't know what a pratie is, it's just a good, old-fashioned spud!" — Aloysius E. Bernhard.

Diary of a Dean

W. R. Inge

The Macmillan Co., New York, 1950, $3.50

THE Rev. W. R. Inge always wears a Roman collar as part of his vesture, but that is the only connection that he has with what he so elegantly calls "the Romish Mission." See this fragment of a letter addressed to him by Hilaire Belloc, and you will know "The Gloomy Dean" and you will know Hilaire, my Hilaire, my fellow soldier of the so long ago:

"You have often attacked and defamed the Catholic Church in

your pages. In that effort you have introduced among others, my own less significant name. I propose to answer you. The task is the easier because your animosity leads you to open declaration of your hatred, and unlike too many of your kind, you are sometimes led by exasperation to be sincere. Your indictment against the Faith is that it is foreign, that it is disciplined, and that it is false or an imposture." Easy it was for Belloc to answer such a puerile, misconceived, unfair indictment.

But the Dean is now 90 years old. "My next voyage will be in Charon's boat," he writes in the Introduction to his Diary. His friends call him a nonageranium. The years have mellowed his pessimism and diminishd his dislike for us. A member of the Church of England, he has almost completely erased from his Memoirs anything which was disparaging to the Church for All Lands. Not entirely, however. Here and there he has words which we cannot approve.

These for instance: "I cannot help thinking that it is cruel not to permit euthanasia in some cases." And: "I am supposed to be strongly prejudiced against the Roman Catholic Church. That is pretty true." But the gentleman forgets that a prejudice is a self-confession of ignorance or hostility.

And what of this diatribe on the Impregnable Rock of the Scriptures? "The Old Testament is really a stumbling block. The prophetic books are often quite incoherent. As for the historical books we can only agree with Origen that if they are taken literally God has been guilty of actions which would disgrace a cruel tyrant." But the Dean is dizzy here for Origen never said what the Dean ascribes to him.

And now let us have one more question, one which this time we may agree with: "My friendly relations with the Church of England Newspaper came to an abrupt end when I described Luther as the spiritual father of Nazism, which he was. That pernicious person seems still to be a hero to Protestants."

Before all, Dr. Inge is a literary man. When the Prime Minister elected him Dean of St. Paul's, "he wished to revive the tradition of the Deanery as the most literary post in the Church, the tradition of Colet, Donne, Tillotson, Milman and Mansel." "I can at any rate try to do this," was the reply. That he has succeeded on such score there is no doubt.

The present volume which somewhat reminds you of Pepy's Diary covers the years when Dr. Inge was Dean of St. Paul's from 1911 to 1934. It is studded, or rather, it bristles with admissions which are most peculiar, and, at times, contradictory.

Unconsciously the man lays bare the soul of Anglicanism as no one ever did. He is free, but his freedom stems from a sort of liberalism akin to radicalism. His is the right to private interpretation, cardinal principle of the so-called Reformation, but he uses it aware that, historically speaking, such private interpretation is impractical and impossible. His is a ship without rudder, his church a body without a head. To him the old controversies mean precious little; the semblance of a Faith once treasured has in large measure perished. But it has left a void.

—J. M. Lelen, Ph.D.

Our Eternal Vocation

By A Carmelite Nun

Newman Press, Westminster Md., London, pp. 207, $2.25.

ONE shouldn't be misled either by the title or the anonymity of the author of this book. It is not a treatise on the Carmelite vocation, nor, in fact, on the religious life. It is intended for all who seek perfection whether in or out of Religion, though the religious life, and particularly the cloistered religious life as practiced in Carmel, receives marked attention. The author attempts to bring into daily life, wherever that may be and under whatever conditions it be led, the basic principles of perfection, which, of course, apply in the world as in the cloister.

Accordingly, in the first section of the book she analyzes these principles for one living in the world, and applies them extraordinarily well with an expert yet thoroughly feminine touch. She clearly shows that perfection and the means to attain it are equally available in the world and in the cloister. There is no attempt, on the other hand, to deny the greater advantage of the cloister. In fact, the second section of the book, given over to a consideration of the religious life, emphasizes the extreme generosity of God in granting this grace to a favored number. The final section brings together both world and cloister in a brief but sound review of the doctrine and example of Sainte Thérèse of Lisieux.

The particular advantage of this book is that it can with equal assurance be put into the hands of sincerely striving lay-women as well as nuns. Both will find it helpful and inspiring. Gentleness is combined with strength, saving humor with sharp prodding, and generally sound theology with keen feminine psychology. Some theological inexactnesses need correction or clarification, especially in Chapter IV where the Sacraments are coupled on a seemingly equal basis with the Rosary, visits to the Blessed Sacraments, etc., as exterior means of sanctification.

The priest and seminarian will find this a practical and suggestive book for his own spiritual reading, and one of those rare finds which he can without hesitancy recommend to any religious or laywoman seeking enlightment and/or advancement in the spiritual life.

—Bart M. Reilly, S.S.

Reality: A Synthesis of Thomistic Thought

Reginald Garrigou-Lagrange, O.P.

St. Louis, Herder, $6.00.

THIS is a summary, symposium, a symphony, if you prefer, unfolding the whole doctrine of St. Thomas Aquinas, the most scholarly of all Saints, and the saintliest of all scholars, "the man who performed as many miracles as he wrote articles," as Leo said of him.

"Reality" is the proper title of the present volume, for the scope of philosophy and theology as envisaged by St. Thomas embraces all the real world: God and creatures, angels, men, the whole irrational universe. These elements

and their relations one to another and to God may be studied in fragmentary fashion; also as an integrated system of reality. And this is what the eminent Dominican, Father Reginald Garrigou-Lagrange does here for us. He sets forth in systematic and methodical order the chief doctrines of Thomistic thought. He is complete in his comprehensiveness.

"Reality" may be compared to Farrell's "A Companion to the Summa." Both are monumental works, unfolding to us the whole thought of St. Thomas. It may be said that Farrell is more readable, but Lagrange is more authoritative. Never have I seen the view of the Angelic Doctor on the Immaculate Conception and thereby of her Assumption developed as it is done here in such a way that this now may be said: the problem is settled, all controversy is ended.

—J. M. Lelen, Ph.D.

Christ The Savior

By Reginald Garrigou-Lagrange, O. P.

B. Herder Book Co., St., Louis, 1950, pp. 748, Index, $9.00.

THIS large volume comprises Father Garrigou-Lagrange's expert commentary on the Third Part of the Summa Theologica. The author's immense reputation as a leading philosopher and theologian guarantee the value of the work and the authenticity of its Thomism and prepare an advance for it in scholarly circles.

The purpose of the present treatise is to explain the teaching of St. Thomas on the Incarnation and the Redemption. The commentator takes up such questions as the motive for the Incarnation, the nature of the hypostatic union, the grace of Christ, the knowledge of Christ, His priesthood, mediation, etc.; Part II treats of the Passion and its effects, Christ's death and resurrection, His kingship; a brief compendium of Mariology summarizes the author's earlier work, **Le Mère du Sauveur et notre vie intérieure**; and an appendix has been added on the definability of the dogma of the Assumption. One need not point out the peculiar pertinence of this section at the present time.

One is grateful to the Herder Book Co. for a long-time policy of providing interested readers with just such texts as this. There cannot be a very large market for such works or much profit accruing. Yet the market will increase as more and more lay students not over-well acquainted with Latin become engaged in the study of Thomism at our colleges, and as institutes of theology for Nuns grow in number.—G. J. G.

"If socialism means nationalization and the rule of managerial boards, then it means merely a substitution of bigger units for big units and has no contribution at all to make to the problem of the day which is the discovery of a method of giving to the ordinary man a real membership in the large units in which modern conditions compel him to work."—**Can Parliament Survive?** Christopher Hollis.

Sermon Suggestions

For the month of November — *J. F. Noll, D.D.*

Many Intellectual Converts

November 5, 1950

Speaking of "Modern Literature," G. E. Mayfield, of Hull-University-College, England, reminded his audience of the large number of first class writers in that country who have joined the Catholic Church. In fact most of the scholarly writers of England are converts to the Catholic faith. They are also England's best philosophers and thinkers.

(1) It is the beauty and logic of the Catholic Church which immediately strike them when they read about the Catholic Church from the inside, and not from prejudiced partisan works. In fact any Catholic philosopher would feel free to challenge any Protestant or even infidel scholar to investigate the claims of the Catholic Church without prejudice, but with prayer, and be quite certain that he would win an intellectual convert.

The Protestant way of finding the truth is certainly a most unreliable one, namely, that of investigating the merits of many denominations and then making his selection, or that of assuming that his interpretation of scripture texts is right, while that of others is wrong.

Intellectual converts all come into the Catholic Church after a very careful and prayerful investigation, but that is not the way the Methodist or the Baptist or the Presbyterian or the Congregationalist or the Lutheran Church receives its members. Does the one who becomes a Methodist do so after he will have investigated the claims of a dozen religious bodies, or would he declare that he finds clear reference to the Methodist Church in the Bible? The same question might be asked of those who become Baptists or Presbyterians, etc.

When one claims his rule of faith is "the Bible and the Bible only" it is only a claim. He did not get his faith by reading the Bible, since most Protestant clergymen admit that only a small percentage of those who are members do much Bible reading. They either followed the religion of their parents or adopted the one of a friend, without making a thorough study of the one they embrace.

Now it might be said that Catholics also inherit their religion from their parents, or accept it without any special investigation. This is true of most of them, except converts, but intellectual converts come into the Catholic Church after real careful investigation, usually begun with prejudice and with the hope that they will not find the truth there.

But the Catholic way is the way by which people receive all other kinds of knowledge, which the individual could not himself discover. For instance, would a young man,

desirous of specializing in the science of astronomy, take the trouble to verify, by his own investigation, the things taught in the books, such as the magnitude and distance of the heavenly bodies, the speed of their movements through space even when they may be called "fixed"? No, the student of astronomy accepts the facts which have been clearly taught by the authority behind the science. Isn't that the way the child learns practically everything in school, his history, his geography, his grammar, his spelling?

(2) In other words, nearly all knowledge, with the exception of the things which we see before us or witness in our travels, is learned on authority, and because of the importance of the issues at stake, no one, should risk his everlasting salvation on a "perhaps." One wants absolute certainty, and that can be had only by God making a revelation; and since He does not do that in favor of individuals, He must do it through a living institution, instructed and guided by Himself.

The people in the Old Law received their religion not by reading the Bible, although it was read to the people on every Sabbath, but through the divine Church to which that Bible was committed. Although Christ had rebuked the Scribes and Pharisees on many occasions, He told the people that when these spoke officially in the name of the Jewish Church they must be followed: "The Scribes and Pharisees sit on the chair of Moses. All things, therefore, that they command you, observe and do" (Matt. XXIII, 2).

The first Christians received their faith, as St. Paul insisted it must be received, by "hearing" one having a commission to teach from "one who is sent." Only a few of the Apostles wrote anything now contained in the Bible, but they were given to teaching the same way as the others who did write. The people of the Golden Era of the Christian Church did not have the Bible from which to gather their faith. Not one among them even saw a complete version of the New Testament until the end of the fourth century when the Catholic Church, after having separated from the gospels of Matthew, Mark, Luke and John; the Epistles of Paul, of Peter, of James and Jude, the Acts of the Apostles by Luke and the Apocalypse by John, from a multitude of other writings, which were also reputed by many to have been inspired, declared them on her authority, actually to have been written under the inspiration of the Holy Spirit. Therefore, the millions of early Christians, including the hundreds of thousands of martyrs, had the true faith and loved it enough to die for it without raving found it in the Bible.

(3) Intellectuals easily discover this fact, and recognize that one can be absolutely certain of the truth of what he believes only when he accepts it on authority divinely given and divinely protected. They would not be interested in any religion that did not have that backing; nor could you convince these intellectuals that a divinely-founded institution, promised divine protection throughout the ages "unto the consummation of the world" could fall into error, even though the humans who composed it might have strayed far away from right living.

Just as we distinguish between

the Russian people and its government, so, in reverse, we must distinguish between the human and the divine element in the Church of Christ. The authority in Christ's Church must be at least as great as that of the Sanhedrin, "who sit on the chair of Moses." Being divine it must certainly be recognized as more reliable than the Supreme Court of the United States, or than Webster's Dictionary. Yet it would do no good to refuse to accept the decision of the Supreme Court of the United States, nor Webster's verdict concerning the correct pronunciation or spelling of a word.

Only the Catholic Church pretends to have a Supreme Court, and those who would have "peace in believing" must accept the authoritative verdict of that Supreme Court, because if hundreds of contradictory interpretations are given to what seems to be vital one could not be certain that he was following the right one.

Deductions From The Bigness Of Creation

November 12, 1950

During March, 1949, a picture was taken of the Great Spiral Nebula or Star of Galaxy, which the California Institute of Technology scientists asserted was the finest picture ever made. The Schmidt telescope used, located on Palomar Mountain, is 48 inches in diameter.

The Great Spiral, according to scientists, is 800,000 times six trillion miles distant and would take light, traveling at the rate of 186,000 miles a second, 40,000 years to span the distance. But the same scientists tell us that this Great Spiral is smaller than the Milky Way Galaxy, in which our earth is located. Millions of stars, each vastly larger than the sun which, itself, is 100,000 times larger than our earth, have been detected in the Milky Way, and it is likely with the newer telescope measuring 200 inches, or 16 2/3 feet in diameter, the scientists can peer into space billions of miles farther.

David knew nothing of the immense size of this universe when he declared: "The heavens narrate the glory of God and the firmament the works of His Hands."

There can be no doubt, therefore, concerning God's greatness and power, which alone the infidel seems to think about. As we have noted, the philosopher must draw conclusions, and those which he would draw are in perfect keeping with all the teachings of the Church.

(1) The philosopher would view God as an integrated God, Whose every attribute must be as infinite as His power and greatness. When he discovers perfect order in a universe in which billions of heavenly bodies are whirling through space, and even the so-called fixed stars dash thousands of miles a minute; when he takes into account that there has never been a collision in the universe, because of an infinitely perfect law which each planet or sun must observe, he concludes that this God must be infinitely intelligent and wise. He sees the providence of God in operation, and would, with the Church, conclude that God is infinitely good and loving, and that He must also be infinitely holy and just, or He would lack perfection.

Just as the bigness of God is dis-

covered through the telescope, so is His infinite wisdom disclosed through the microscope. Each of these instruments is a great aid to the human eye. Discovering the need of such instruments for the eye of man, the philosopher concludes that the reason of man also needs an instrument to assist its finite limitations, and this instrument theology calls divine revelation.

(2) Since the philosopher sees logic in the claim that God is infinitely good, the theologian points out to him that God did not overdo His goodness when He created immortal beings such as angels and men capable of living forever. And since goodness diffuses itself, infinite goodness would certainly destine an immortal being to live in glory and happiness eternal. If God's love be infinite it could not have gone too far when it led Him to "give His only begotten Son for the life of the world." If His mercy be infinite, then it did not go too far when it induced Him to come to the rescue of men in trouble, even though it meant the assumption of the nature of man, and the redemption of mankind through a cruel death on the cross.

These doctrines seem to be too extravagant to be true, just as the teachings of astronomy about the size and number, and the distance from the earth and from one another, of the heavenly bodies seem incredible. But just as there is no limit to infinite power, there is no limit to infinite goodness and mercy and love. Of course, similar deductions suggest themselves about other tributes of God, such as His justice.

(3) If God be infinitely just, then there must be a Purgatory and a Hell as well as a Heaven. Just as God is not all greatness and power, so neither is He all goodness. If He be just, He must punish the sinner as well as reward the good. If He punished all sinners alike, He would not be just. But would He not be punishing all sinners alike if there were no place of punishment in the other world except Hell?

Human justice should reflect divine justice, but human justice has a jail for the punishment of crimes. If we were to divide the people of the world into classes we would think of at least three, namely, the extremely good, the extremely bad, and the larger group which contains neither extremes. Therefore in the other world there must be a place to receive the extremely good, another to receive the extremely bad, and still another to receive those who are in between.

The Catholic religion believes that God's infinite love led Him to invent a means whereby He might remain here on earth with those He loves, and even to unite Himself by personal intimate union with them. Catholics call the Holy Eucharist this means of union. This does seem to be too good to be true, but the minute you place a limit on God's love you destroy the very idea of God's infinity. Infinite love cannot go too far and, therefore, it never did go too far, philosophically speaking.

It should not be difficult for Protestants to accept the Eucharist after they will have accepted the Incarnation and the Redemption, because it represents only one farther step taken by infinite love. Claiming the Bible to be their only rule of faith, they could not possibly reject the Eucharist which is so clearly told in Holy Scripture,

except on the ground that the clergy of their churches are never commissioned to effect Transubstantiation as Christ Himself did at the Last Supper, and as He commissioned the Apostles to do.

Conclusion: A true philosopher should find it easy to accept the whole of theology. The fault of the infidel, and of many other unreflecting people, is that they do not draw deductions from one particular attribute of God that they are forced by their very senses to accept. An infinitely perfect being, as we have noted, cannot be a one-sided Being. Whatever good qualities you can attribute to a human being, you must attribute to God in an infinite way.

Evolution

November 19, 1950

The most firm believer in Evolution at the present time is also a great defender of the existence of God and probably the foremost advocate of the observance of the code of morals for which the Catholic Church stands. He is Lacomte du Nouy, the internationally known French scientist. For seven years he was associated with the Rockefeller Institute. He holds about every degree that universities are able to offer an outstanding philosopher and scientist.

In a book, to which Dr. du Nouy gave the title "Human Destiny," and which has elicited most commendable press-notices, the author sees in evolutionary processes laws created by divine wisdom, and denounces (1) the materialistic scientist; (2) the prejudiced intellectual, and (3) with Holy Scripture and the Church insists that it is man's first duty to subject the body to the soul, elevate his human dignity by living according to spiritual and moral ideals.

(1) Dr. du Nouy writes: "Science was used to sap the base of religion. Science must be used to consolidate it . . . the individual considered as a particle of living matter hardly different from the other animals, inevitably brings about the death of moral man, the suppression of all spirituality, of all hope, the frightful and discouraging feeling of total uselessness."

Then the author of "Human Destiny" defends the development of everything **material** over millions of years of evolution, but rebukes the scientists who do not see divine intervention in the **sudden** appearance of intellectual life, associated with a freedom which enables it to defy laws, which of course, nothing material could do. The material universe, including plant and animal life, must follow laws and instincts. Man, however, not only may, but must resist the base inclinations of his lower nature, if he would command respect. He must not degrade himself, lower his human dignity. Because the materialist accepts false premises his conclusions must be wrong. Our scientist writes (page 13): "The materialists are the so-called Freethinkers — who, strangely enough, do not admit free-will—who have always claimed that they alone think rationally and base their beliefs on science. Either we take their statements for granted, without checking up on them, or else we challenge them."

(2) Prejudice impedes the free

operation of reason; in fact it antecedently dictates to the mind what it must embrace and what to reject. The one who does not wish to believe in God, Who by laws directs the procession of evolution, cannot be moved by argument, any more than a believer in God and in Christ can be persuaded to give the Catholic Church a hearing if he will have fully made up his mind that he does not want to hear her.

The materialist prefers to believe in a purely mechanical universe, in which he includes all living things. If it be represented to him that human beings are free agents and capable of resisting laws, his answer is that man only thinks he is free, just as a stone thrown into the air may think it is free when it is wholly subject to the law of gravitation. From experimentation it can be shown that the stone has no choice; no one ever observed a stone which did not obey the law of gravitation. But from experimentation it can be shown with equal conviction, that man does not always obey a natural propensity or instinct. Weaklings follow their animal urges, but strong men and women make their bodies obey their wills.

The prejudiced Rationalist exhibits himself as the most irrational of men and betrays a pride of which his littleness should be ashamed. Dr. du Nouy observes: "men with an irrational faith do not yield to rational arguments, because words do not have the same meaning for us and for them." Therefore, before being impressed by the "learning" of the materialist, try to learn something about his character.

(3) The true evolutionist, says Dr. du Nouy, must recognize that there came a time when "the animal shape was found capable of sheltering the spirit"; when suddenly a living organism displayed intelligence, memory, free-will, articulate speech, a sense of responsibility to a higher Person. From that day evolution should be sought on the spiritual and moral plane in keeping with the plan of infinite Intelligence, as outlined in Holy Scripture directly by God, or promulgated by special teachers or agents deputed by Him.

Dr. du Nouy appeals to the scientist, who is not convinced that there is a God, to examine whether his negative attitude is not based on bad will rather than reason. He asks him to be as honest as several living scientists of great magnitude, two of them Americans, who were Nobel prize-winners. They have maintained that science has no explanation for the origin of life without a transcendent intervention, which Dr. du Nouy says we had "better call God" with the rest of mankind. An honest scientist needs not to visualize God any more than to visualize the electron, which is materially inconceivable, yet is now taken for granted, and is becoming very well known by its effects.

We like to hear Dr. du Nouy say that "intelligence does not seem to have increased rapidly in depth during the last 10,000 years. As much intelligence was needed to invent the bow and arrow, when starting from nothing as to invent the machine gun with the help of all the anterior inventions."

The same might be said of the moral code. It has neither been improved on or discarded from the beginning, simply because it came from the unchangeable God.

End Of Church Year

November 26, 1950

I have told you that no evolutionist is held in higher esteem by the scientists than Lecomte du Nouy, yet he is a firm believer in the teachings of Christianity as he is in the teachings of science. In fact, his reason helped him as an evolutionist to subscribe to faith. Because the average American associates evolution with unbelief, I feel that I should devote another talk to the subject. Of course, those Evolutionists who are scholars must admit a Personal God, and His sole authorship of the mind and free will and their own soul. They hold pure evolution in contempt.

(1) Du Nouy recognizes that man today is a free being with the power either to obey or disobey; that he has a moral sense, which no animal has; which man, if he evolved from an animal, could not have, unless divine intervention took place at some period whereby the human being was made a responsible being.

He refers to that intervention as signifying the appearance of a new discontinuity in nature, a discontinuity as deep as that which exists between pure matter and organized life. It signifies the birth of conscience and of freedom.

Up until that time God could not have forbidden anything to man if he had been nothing more than an animal. He says this intervention occurred "when God breathed into his nostrils the breath of life and man became a living soul."

"From then on," our scientist continues, "God can forbid this creature to obey certain orders given to all others, and to disobey his animal instincts. He can do this because this new being is free. Man, henceforth, has the choice either of obeying the orders of the flesh, and consequently of rejoining his animal ancestors, or regressing; or else, on the contrary, of struggling against these impulses, these animal instincts and of affirming the dignity he won when he acquired the last and highest liberty. If he chooses to play the part of man, at the price of physical suffering and privation, he leaves the animal behind, he progresses as a man, he continues evolution in the moral plane, and is on the road which eventually leads him to the spiritual plane."

(2) Understand that we are not defending the evolutionary theories of du Nouy or any one else, but only pointing out that evolution would not explain away God; that, on the contrary, it postulates a God both because evolution needed a starting point, and because evolution from action by instinct, action by free choice requires the intervention of God.

Du Nouy presents a number of illustrations to confirm his argument that animals cannot be free, while man is free. He points out that his freedom, of course, can be curtailed. For instance, "when a criminal is in prison he does not forbid him to go out or to commit other crimes, because it is materially impossible for him to do so." When he is liberated from prison he is usually told not to go back to his criminal activities, since it is assumed that he is free either to correct the error of his ways or to continue to do wrong.

When an engineer constructs a carburetor, it is unnecessary to order it to furnish the motor with explosive gases. As it is constructed the carburetor simply could not do anything else. But the engineer could forbid a person, having access to the car, to press on the starter.

Now du Nouy claims "the evolution of living beings, as a whole is in absolute contradiction to the science of inert matter. It is in disagreement with the keystone of our science based on the law of chance."

Du Nouy continues:: "To account for what has taken place since the appearance of life, we are obliged to invoke an 'anti-chance,' which scientists are loathe to accept."

In fact Dr. du Nouy maintains that if evolution is to move even towards higher and higher perfection it should from the time intelligence and free will were born in man, strive for the realization of a morally perfect being, completely liberated from human passions and physiological bondage."

The evolutionist cannot defend man's present status as a supreme accomplishment as long as he, in any way, is under the domination of the flesh.

(3) Our scientist goes even farther, claiming that "anything which opposes this evolution in the moral and spiritual realm, anything which tends to bring about a regression toward the animal, to replace man under the dictation of the body, is contrary to the directing Will and represents absolute evil. On the contrary, anything which tends to deepen the chasm between man and beast, anything which tends to make man evolve spiritually, is good."

According to this scientist "all the ancestors of man were but irresponsible actors, playing an imposed part in a play, which they did not understand or try to understand. Man continues to play his part, but wants to comprehend the play . . . but in order to improve himself he must be free, since his contribution to evolution will depend on the use he makes of his liberty."

A moral being has to be a free being. There is no morality or immorality in action which cannot be avoided.

Men will not all be equally intelligent or use their free will in the same manner. In the athletic field we know that it would be impossible to have all citizens in a nation beat all athletic records because all people are not equal physically or by training. As an intelligent being man must use his reason in the right way and use it as a man, by being master over his lower nature. When he opposes his animal instincts he becomes the moral man, and is all the more a man in accordance with his pursuit of the right.

Du Nouy is correct in holding that man should try to keep himself conscious of his human dignity, and says that if he does "the profound awareness of this dignity imposing a higher moral existence, and paving the way to spirituality and the greatest miracle is that this moral law has won the universal respect of man who sometimes uses his intelligence to combat it, but thus affirms its reality."

All reflecting people will agree with du Nouy who, by his teaching, proves that the theory of evolution, if developed as it should be, would rather lead to God than away from him.

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Continued from page 814

torial staff is in complete agreement is this: these questions should be handled with entire good humor and in a spirit of give and take—**in dubiis libertas.** Recently we received an anonymous letter from a subscriber imputing the wildest motives to various authors who have contributed to **The Priest** in favor of breviary reform whether by letter or article, likening them to "lazy, petulant schoolboys," etc., etc. This is, we believe, the first letter we have refused space to, even though in the past we have not at all agreed with others we did run.

What is the point of vituperating those who are animated only by lofty motives, who make out a good case for their position, and who are willing to sign their names to their pleas in earnest of their good faith?

Of Note

A MEMBER of our staff has just come up with a book which promises to be a Catholic best-seller and of which he may well be proud —as we are ourselves. **Catholic Social Principles** by Fr. John Cronin (Bruce, $6.00) has proved itself already, judging by early reviews. **America** labels it "one of the most valuable books of our time."

What we like about it is its comprehensive review of current problems in the light of the great Encyclicals and statements of the American hierarchy; its high level of interest sustained throughout by

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However, the Sunday Epistles and Gospels, on which most of our preaching is based, are not arranged in orderly array of our doctrines. Therefore a priest who seeks the theological teaching associated with the Epistles and Gospels is obliged to spend considerable time consulting the various dogmatic treatises.

The Dominican Scripture scholar, Father Callan, with whose writings most American priests are already acquainted, has composed this present work for their convenience.

Guidance of Religious

Considerations on the Duties of Religious Superiors

By Rev. Ignaz Watterott, O.M.I.
Translated by Rev. A. Simon, O.M.I.

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This volume is unusual, perhaps unique, because it is addressed, not to religious in general, but to religious superiors. The author, who was himself such a superior and who had experience in preaching retreats to religious superiors, has a sympathetic understanding of their problems and needs. His judgment is wise, his counsel prudent, his exhortations inspiring.

Since in the United States religious generally make their annual retreat along with their subjects, they should welcome the opportunity of supplementing the general meditations by their own reading of a series of conferences intended especially for them, as in "Guidance of Religious."

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factual presentations as well as theory; its over-all frankness and lack of dogmatism; its transparent Catholicity, e. g., in regard to the question of American democracy and other forms of political life; and its use of sources. The bibliography, indeed, is not the least of its merits.

We have no hesitation in recommending it to our readers, who will find it stimulating and helpful, particularly now when so much heat and so little light accompanies current questions and when one is bewildered by charges and countercharges for all sides. Fr. Cronin can give you good leads on Socialism or Distribution, leftists and rightists, Capitalism and Communism, the just wage, the problem of interest, the approach of the Integrity group, the Rural-Life movement or the efficacy of the Cooperatives. He does not force his opinions down your throat and he enables you to go for yourself.

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CANADA

We Meet the Literati

PASSING through New York this summer, we happened to stumble in on a reception held by Sheed & Ward in honor of Lucile Hasley. She was there all right—a little bit a thing, with her husband and children. (That's the lady who wrote the article on confession for this present issue.)

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We were much interested, too, in meeting Rosalind Murray whom, for some obscure reason, we had always imagined as a starry-eyed lassie somewhere around the post-debutante age. We should have known, though, that it would take much more living and thinking than that to write a masterpiece like **The Good Pagan's Failure.**

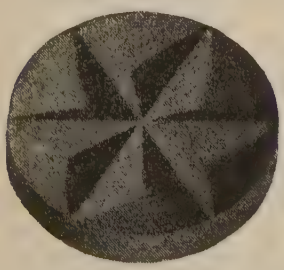
So many people were there: an important Monsignor from Australia, some bigshot from **Commonweal,** Louis Kenedy's son and Frank Sheed's boy Wilfrid—the latter still an Australian, curiously, and looking like a typical American college boy.

Marigold Hunt surprised us by looking not at all the way a writer of children's books should look. We rather imagined her as on the clinging-vine side. Instead, she's formidably competent — played the part of hostess, rushing huge trays of hors d'oeuvre around the room all afternoon.

Alma Savage was there, too—incredibly gentle for one who travels and does as much as she—right in character with her books, too. Alma's the type of girl who picks up a Manhattan at three and is still holding the same cocktail at five.

Toward the end, Gretta Palmer came rushing in and embraced someone (female) with exclamations of delight. She's a very dynamic and properly articulate person.

We had to leave a little early, so we missed Father Bussard—to our regret, for he is always such delightful company.



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'The Sun Herald'

IN our issue of last December, we spoke of a new Catholic daily, **The Morning Star**, edited by layfolks, to be published in Chicago.

We have since been advised that the staff has moved to Kansas City, Missouri, where they hope to have the paper ready by fall under the title **The Sun Herald.** (Kansas City already has a Star.)

It will be a twelve-page, tabloid-size paper, issued five times a week in two editions, national and local, the national edition to be delivered by air cargo so that, as the staff says, "No reader should receive his copy more than one day later unless he lives in a cave fifty miles outside Walla Walla, Washington."

Subscriptions to the national edition come at: 1 mo.—$1.25; 3 mos.—$3.65; 6 mos.—$7.25; 1 yr. —$14.00.

Address **The Sun Herald,** 702 East Twelfth St., Kansas City 6, Missouri.

'Queen of All Hearts'

GLADLY do we welcome still another Marian publication to the American scene—**Queen of All Hearts,** published bi-monthly by the Montfort Fathers.

We read the first issue from cover to cover—found it ideal for a day's spiritual reading. These experts in Mariology will straighten out any difficulties you or your people may find in the practice of De Montfort's True Devotion.

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Fashion Note

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We clipped that figure from a national weekly. How is your parish drive going?

Correspondence

Needs A Crib

Reader:

DO you want to do a good deed? A piece of apostolic missionary work? Then all you have to do is see whether you have a Crib set, a Nativity scene in your basement which you can dispose of.

This letter comes from a recently dedicated Blessed Martin Center in Hampton, Virginia. We have an ideal location here, and an ideal lawn where we might display a Nativity scene for the Christmas holidays. To my recollection there is no such outdoor display in this community, and this would be productive of much good.

The statues might be three or four feet in height, or even two and a half feet. So long as the statues are in a tolerably good condition we could have them retouched, etc.

The hour of asking is late. You will have no time to lose if you will be generous to cooperate with me. I might also add that at the present time I do not have a crib for the interior of the chapel either.

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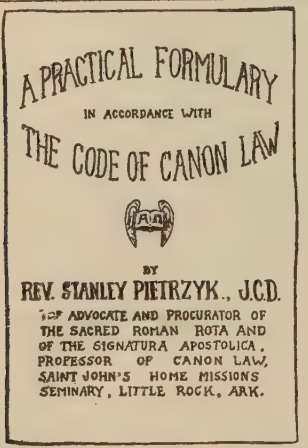
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ADVOCATE AND PROCURATOR OF THE SACRED ROMAN ROTA AND OF THE SIGNATURA APOSTOLICA. PROFESSOR OF CANON LAW, SAINT JOHN'S HOME MISSIONS SEMINARY, LITTLE ROCK, ARK.

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Pasteur's Catholicism

Editor:

REGARDLING "Converts Testify" (The Priest, Oct., 1950, p. 744):

Wrote Vallery-Radot, son of Pasteur's distinguished biographer: "My father always maintained, as well as my mother (Pasteur's daughter), that Pasteur was not a practical Catholic (till six months before his death) . . . All the literature that has been written on the pretended Catholicism of Pasteur is absolutely false" (See Desautel in America, 4-22-50).

Respectfully yours,
Eugene M. Beck, S. J.
Loyola University
New Orleans

'Breviary Reform'

Editor:

REGARDING "Breviary Reform," Currente Calamo, September Priest.

I could sympathize with the writer if it were not that:

1. Pius X was brave enough to re-arrange the psalter completely, putting it out of harmony with that prayed in the Monastic Breviary.

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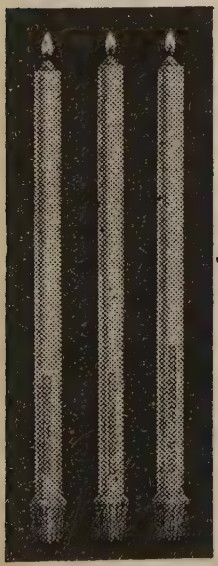

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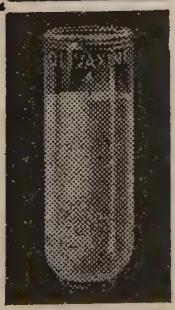

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INCENSE AND CHARCOAL

2. Pius XII was brave enough to commission a completely new translation of the psalter so that we are not even all praying the same translation as our monastic brethren.

3. Obscurity is too kind a description for the gibberish of some verses of the old translation. The sense of Sacred Scripture is too precious to be lost when the correct translation is available.

4. Latin is beautiful indeed, but the majority of priests do not have the leisure to overcome the tough passages in the hymns and psalms, nor many even the inclination. The vernacular would obviate these circumstances and literally force upon us the magnificence of a prayer which many do not deeply appreciate.

5. Time does not enter into the discussion at all where the vernacular is concerned, understandability is the chief point. And don't let's belittle the power and beauty of present day English.

6. Time does enter in with regard to any revision. Rather prayed slowly and with **full** understanding, than hurriedly with snatches of meaning (vernacular or not).

Conclusion: If our Holy Fathers have deemed it expedient to make such daring innovations in the Breviary during the past 50 years, why should we re-act against further revision? **Sentire cum Ecclesia.**

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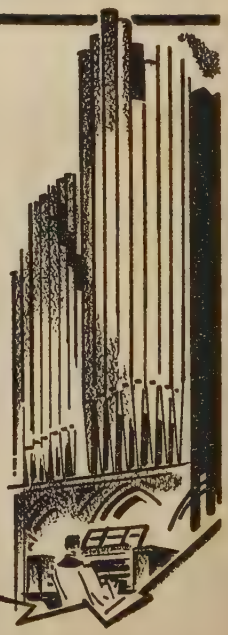

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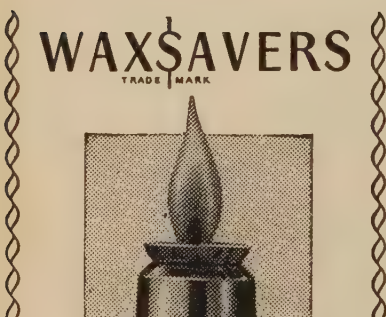
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rally rise to his lips in preaching and other prayer. This would again restore the wealth of material found in our Divine Office to its rightful place in our sermons and in devotions of an extra-liturgical nature. Too long has the liturgy of the Roman Breviary been neglected as a basis for our instruction of the laity.

The goal of the restoration of the Sunday Vespers as placed before us in **Mediator Dei** could be much more plausibly achieved were the language of the Breviary the tongue of the people.

Pro lingua materna.

Montana

'Father Lord Is Right'

Editor:

FATHER LORD is right and "C. S." is wrong. Silence is not the answer. My experience parallels Father Lord's. Why don't you print the names of people who write crazy letters?

Sincerely in Xto.,
E. M. Gallagher

Peosta, Iowa

'Poor Brothers'

Editor:

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Correspondence

On May 15, 1950 His Holiness Pope Pius XII issued a Papal Brief declaring St. John Baptist De La Salle, the founder of the Christian Brothers (F.S.C.), "the heavenly patron of all teachers of both sexes, clerical or lay, whether actually engaged in teaching or preparing for the profession."

Many teaching Brothers of various Religious Congregations have expressed dissatisfaction at the lack of recognition at educational gatherings. How can we get this message to future speakers at our Catholic Conventions?

We Brothers will appreciate opinions on this topic in your Voice of the People Column.

Respectfully yours,
Brother Hilary Bernard, F.S.C.
De La Salle High School
Minneapolis 1, Minnesota

Obviously a 'Damnum Emergens'

Editor:

I THINK it unfortunate that the Editors of The Priest allowed Mr. Amos Stuart of the Fire Adjustment Bureau to cheat Poor Father Stanislaus in figuring the indemnity of his loss. Either a suit should be filed or The Priest should take up a collection to indemnify the Poor Father.

Yours truly,
John Bloms, O.S.B.
St. Gregory's Abbey
Shawnee, Oklahoma

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Correspondence

The Press Apostolate

Editor:

IN the June issue of **The Priest**, I noticed an article concerning the secular press as a means of circulating Catholic information. It was of considerable interest to a group of us here at the Oblate Seminary in San Antonio because we have also been engaged in this field for the past year. We have been carrying on this work in co-operation with the Catholic Action Office of the Archdiocese. It is quite likely that this is the only medium of gaining entrance into many non-Catholic homes. At the present time we have the information articles, which we obtain from the N.C.W.C., appearing in papers which reach approximately 20,000 people.

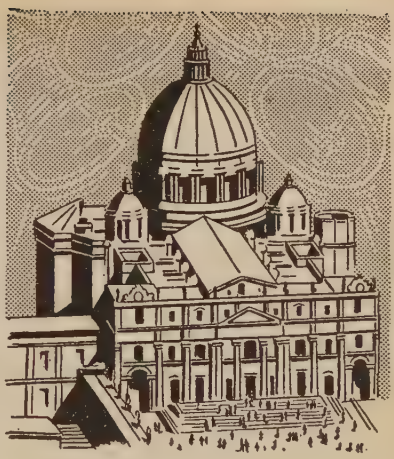
As we are still quite new in these activities we feel that we could benefit much from the experience of others. Therefore we would like very much to correspond and exchange ideas with other seminary groups who are interested in this apostolate.

Yours in Christ,
Bro. J. Kohmetscher, O.M.I.
De Mazenod Scholasticate
Route 10, Box 41
San Antonio 1, Texas

Scores Inadequate Preaching

Editor:

I BEG you to read this letter, written by a well-meaning old monk, with all the forebearance and patience you can muster, even though it should presume to offer



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criticism and advice to some in authority.

We are proud of the number of converts we are making to the Faith annually. But we have equal reason to hang our heads in shame when we think of the number of renegades from the Faith, that terrible annual leakage.

What is the underlying reason? Needless to say, the prime reason springs from the allurements of "the world, the flesh and the devil." But, next in order, I would lay the blame at the doors of our seminaries. To the credit of their Rectors let us admit that our young men are well instructed in the most important part of their future priestly work: the administration of the Sacraments. But their training in another field and, to my mind, of almost equal importance, is shamefully neglected: **preaching.** Even if all Catholic children have the opportunity of attending Catholic schools, by the time they are adults, the questions and answers have long been forgotten, and they now stand sadly in need of instruction in the Faith **from the pulpit.** What are the facts in the case?

When a young priest receives his appointment to parish work, he is well versed in the mysteries and intricacies of rubrics and ceremonies, of Gregorian chant and liturgy and-so-forth. He knows all about the non-essentials of external worship—I am almost tempted to call it "pretty window-dressing" —but to our shame we must admit that very few priests have received the training and are able to preach impressive, convincing, instructive sermons which would make our Catholics proud of their Faith, provided they were now,

not merely emotionally but intellectually, instructed and deeply anchored in the divine Truths. The rest, i. e., the majority of priests, preach sermons to which our patient parishioners must listen Sunday after Sunday, consisting of ill-digested, poorly-delivered blah-blah-platitudes—"vox et praeterea nihil." And who can blame them? What training has the seminary given them in the art of sacred oratory? Or do we, perhaps, expect them to sing the "Veni Creator" and then depend, without preparation, on the apostolic promise "dabitur vobis"?

The study of English forms no part in the curriculum of the seminarian. He is supposed to be master of his mother tongue. And this sadly neglected talent, buried under an avalanche of non-essential studies, is to furnish the medium of his sacred eloquence — a dry well from which the hearers are to draw the waters of life.

Obsolete Heresies

Moreover, our young men are carefully instructed to refute the ancient and all-but-extinct heresies of the Eutychians and Manacheans, the Pelagians and Semi-Pelagians, the Arians and Nestorians, etc., but are poorly equipped to meet our modern Baptists and Presbyterians, Holy Rollers and Christadelphians on their own ground. Nor will it serve the purpose to tell them that all these modern heresies are merely a rehash of the ancient heresies. Priests and our Catholic lay people are in daily, personal contact with modern sectarians and our purpose is to bring

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Correspondence

them back to the Faith of their fathers.

Our young men are also encouraged to continue their reading and study. But, with all due respect, how can they? Entirely too great a part of the time of a young assistant is taken up with social (money-making) activities. The Roman collar ipso facto turns him into the official scout master and athletic director, into the manager and supervisor of euchre parties and bingo parties, of bazaars and festivals, of picnics and lawn parties, of raffles and rummage sales, of dinners and suppers, and what-else-have-you in the line of social parish activities, which any lay man or woman could manage more efficiently if the priests only gave them a chance. Where would the young assistant find the time for reading and study, or even to prepare a decent Sunday sermon?

May I add just one more pertinent point: How many priests, old or young, are capable of delivering a convincing lecture on important questions of the day, as e. g., on the "labor question" before a mixed audience? And by mixed I mean Protestants and Catholics, atheists and communists, friends and foes, including nasty hecklers? Yet Our Blessed Lord expects His priests to be leaders, apostles, even martyrs in His cause.

Am I entirely wrong? If so, I need instruction myself. Will you, dear Editor, or some kindly soul furnish it and earn my eternal gratitude!

Sincerely yours in Christ,
William Regnat, O.S.B.
St. Joseph's Hospital
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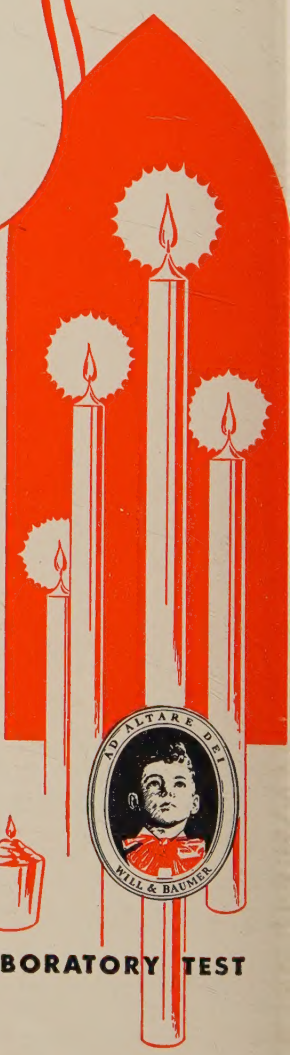

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